AN

EMBASSAGE

FROM THE

KINGS of the EAST

TO HIS

HIGHNES

THE

Lord Protector

Of *England*, *Scotland*, and *Ireland*.

Printed in the year 1654.

My Lord,

THe ſoul of man, the glories of the world, are never ſitting face to face, nor ſide by ſide, much leſſe reſt they as in one bed, but are ever looking like the Eaſt and Weſt one from another, and although in this poſture they ſeem to be coupled, it is but by the thred of life, which every little diſtemper, years, age or cauſualty ſnaps aſunder, tumbling both as in one moment wider from each other; than is the Sun and ſhadow, nor are theſe, the ſoul of man, the glories of the world ſtanding ſtill, or reſting in this preſent poſture, back to back, but like to penny birds upon a painted board, are alwayes dopping down the head, and picking one another; ſure I am the ſoul, thrice noble and immortal may pick and peck for in this flattering world, honours, glories, joyes and pleaſures in a greedy way, but theſe pleaſures dig down faſt and ſoon this glory, yea God, I was about to ſay, the ſoul of man, or breath of his, yea they dig down that as low as hell, and in a moments time all your dayes, my Lord, are no more, nor are they that, compared with eternity;

if the heavens be but as the wearing of a garment out, what is then the life of man but as the putting on or off? yea the glance of it, much less are all his wants, fears, hopes, joyes and glories.

O my soul, flee away from all these things, be at rest, yea, at work, if there be time and opportunity in thy hand, to do for God, self, souls, or nations; Why should eternity drop upon thee, or thou roul into it before thou art aware? Do what thou wilt; dye and get thee hence to thine own place, come no more here, men are plotting, God prevents, the mourners go about the street, but the Spirit to him that gave it, Go, Welldone, Welcome.

Yours my LORD,
WILL. BLAKE.

To the whole Israel of GOD greeting.

CHurches, Saints and Christians, a true lover of you all in all forms, scarce known, or worthy so to be, Dedicates this little Book or labour of love to you and your acceptance, yea prosecution of, which be who will, first and most in, they are the glory of the world Kings, Shepherds, Star, and Angel leading men to Christ, or rather showing where they have laid by him and his truth, all which may be done as followeth, if you prosecute this businesse to the life, not losing one day, and how many brave designs have failed for want of that? O let it never be said, every man mindeth his own things and none the things of Christ; you professe much, many of you do so, but who layes by all a little while for him? yea, who makes it his whole and sole businesse to advance his Name, Fame, Kingdom and glory in the world, he is not so far gone but he will come again, *Acts* 1. 11. yea, as

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a thief in the night, *Rev.* 16.15. and his reward is with him. Watch for the good man of the house, *Mar.* 13. 35. and know if he did know of the thiefs coming, he would certainly prepare and not sleep like the fooliſh Virgins, do not you as do thoſe who are of the night, *Eph.* 2.2. you are of the day walk as the children of the light, and redeem the time, becauſe the dayes are evill, bleſſed is he that keeps his garments undefiled, and is not found beating of his fellows, but walking with his lamp burning like a beacon, but who almoſt does ſo, or mindes that Chriſt to any purpoſe, who wills, longs, loves, yea, crowns us with his own glory the glory of the Father, and ſets us in his throne, *Rev.* 3. 21. his work we are at, and recommend it unto you, but if it ſtick, let it lye in the day of account upon his account that ſhall ſlight it, ſaying, I am not concerned, I am not at leiſure, and I am not well, ſatisfied how, when, and what it is you would be at; well you may ſhuffel out and put it off to one another as much as you pleaſe, but it wil be hardly anſwered one day, and it may begrieve you when tis too late, that the beſt of you all have done

done no more for him in your preſent generation; do not ſit piping or lamenting, *Mat.* 11.17. things may do well enough for all this; what need we care who rules, ſo Chriſt reigns and his Saints, which are beſt at Prayer and Preahing, if we have liberty to purpoſe, for the latter let us be content in the Name of God, elſe never whilſt we breath, yea, without this let our tongues rot, and cleave unto our mouths rather then be ſilent, but mannage well that, it is enough for *Peter, Paul, Iames, Iack or Iohn* and the poor Saints ſo to do, our turn will be next, and our day is a coming, 1 *Iohn* 3. 2. *Iud.* 14. what would *Ionas, Iob, Iacob*, and the reſt of good men do but for one Chriſt, whom, who almoſt mindes, knowes, loves or likes, he is ſo poor, mean, low far off, ſlow and long of coming to do any thing for one or the other; but when he comes it is to purpoſe, his reward will be with him, *Rev.* 22. 12. In the mean time we leave his work with you Churches, ſcattered Saints and others, the Spirit bid us do it.

Yours, and every one of yours,
in the neereſt bonds. W. B.

And the laſt beaſt was like a flying Eagle.
Rev. 4. 7.

Such a Spirit ſhould be now in all the Saints, this being the laſt age of the world.

Let all write with this Quill, other Pens are out of date in this knowing age.

An Embaſſage from the Kings of the Eaſt, To His Highneſſe the Lord Protector *of England, Scotland, and Ireland.*

MY LORD PROTECTOR, in the Name of God Almighty, we the poor unworthy ſervants of your Lord and Maſter do with one conſent in love, zeal, and humility, Petition you and your Honourable Councel for our *Magna Charta*, purchaſed by the blood of Chriſt, made over in his Word, and witneſſed by his Spirit to be our true and undoubted right, more than the blood of our veines; but the great enemy of Mankinde, the Devil, and his tail, the Pope and the popiſh Cleargy have robbed us this many years, not of health, wealth or lives, but our Charter, our decreſt Charter, our Chriſtian Liberty purchaſed as beforeſaid, but yet withheld. O my Lord, this is our caſe, and a ſad one it is, that we redeemed by Chriſt, muſt thus be bound by men; had we never known our Liberty, we would not now complain, nor this day mourn for it, but now our harps are on the Willowes, nor can we ſing the ſongs of Sion, nor her deliverance fully come, whilſt we are ſtill in this captivity, and freed from all almoſt beſides, but may you live to ſet your hand to them whoſe hearts are yet with you, as *Jonathans* was with *David*, froward things are ſometimes in our mouths, yet our hearts can never be divorc'd, nor our affections let go you out of our thoughts; no, no, my Lord, far be that ingratitude from us, who long ſince have learned better things, and as far be it from you to forget us, who were once as deer to you almoſt as *Iſrael* was to *Paul*, for whom he even wiſht himſelf accurſt, jeapordi'd

his life a thousand times, hunger, cold and perils, sure the latter you have done, & more than ever any did, & that for us a murmuring people against you, and your God, whose protection with you & the Israel of God under your command, was your guard & rearguard, yea your strength & victory in all your mighty battels in every nation: Oh that we should do so, & oh that we should be so unworthy, so illy to requit so good a God, so good a servant, it is our sin, let never yours be to revenge, or yet be angry with a froward people, it was *Moses* sin, you know his punishment, far be that from you, may you see the deliverance of Sion fully wrought, and they, as in the land of promise, all the priveledges of the Gospel, yea this may you see in your dayes, and say in the end thereof, *Let mee now thy servant depart in peace, for mine eyes have seen thy salvation*, the salvation of Sion, and her deliverance fully wrought, and oh that your soul with such expressions may leave this world at once; this flattering world, whose highest glories, joyes and pleasures leaves but sadnesse in the soul of man, yea, they fill that immortall Jewell with nothing else but shame, guilt and sorrow, but may your Sun never set in such clouds, but like a rain-bow in a hopefull day; This is our Prayer, and now comes our Petition, not for our lives nor our liberties commonly so called, but our Christian Priviledge yet not granted to us, no, nor scarce thought on neither; My Lord excuse us, we cannot but with hearts grief so speak it, care is taken for many things, we doubt not, the poor, the fatherlesse, the right of the needy, the debts, Lawes and Liberties of the Nation, as far as this juncture of time will give leave, yea further, the Gospel, and the Preaching of the Gospel by godly sound and able men, with the discountenance of all vice and unsoundnesse: And yet my Lord, is this all? far be it from you to think so; we look, we long, we hope for more; yea, for more than all this, and never shall be silent, till you, or your God and ours hear: We look, we long for liberty in our selves whilst men have it in their thoughts to crush us for owning Christ too much, and yet it is too little, yea this is the thing we

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tend the throne of grace for now, whilſt we petition you, and the godly in your Councel for Liberty in our ſelves, for the word is as fire in our bones, the Spirit having long ſince kindled it, we cannot longer now be ſilent, but do claime for this as our undoubted Priviledge, Namely the exerciſe of our Gifts in the open Congregations; yea, this is ſo much our duty, and a Priviledge, that we cannot without guilt, ſin, and ſhame keep one moment longer ſilent, no, no, it is too long ſince we have wrong'd our ſelves, our choyceſt ſelves this way, and grieved the Spirit to purpoſe; yea, we have wrong'd thouſands as our ſelves, had our candle been as on a hill, which is as underneath a buſhell, how many ſouls might we ere this day have enlightned, ſome of which unhappily are in hell complaining of their unhappineſſe and our unfaithfulneſſe. My Lord, this is the caſe, and it is plain and clear, we are guilty, we are guilty in the preſence of the LORD; yea, we confeſſe before heaven, earth, men and Angels, and all the hoſte of both we are guilty, and what ſhall we now do, but with ropes about our necks, guilt ſhame and ſorrow in our ſouls now about our work, and oh that the the time is ſo far paſt, and we not aware; but the night comes on wherein no man can work: for God, Chriſt, ſelf, or others; yet that we may at laſt be doing to purpoſe, yea for all men.

My Lord, we cry for help, and cry we will untill deliverance come by you, or elſe ſome other way; *Iſrael* was heard, & we doubt not but we ſhall be the like, our cauſe is far better, we groan not for outward burdens (though ſome do and that juſtly too, but for the glorious liberty of the Sons of God; yea, to be ſet into that by you, & O my Lord *Crumwel*, now under God our Protector; if you ſhall ſay the time is not yet come, and defer us one moment longer, God will lay you by, and certainly out of the hearts of his deereſt ones, and raiſe up deliverance ſome other way, for the time of Sions deliverance is come, & will come, let men and divels ſay nay, yea the ſet time is come, and the watchmen are on her walls, there they ſee it, and the Spirit of Propheſie is in their mouths, and they will not keep ſilent longer, you are to

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guard them that is your Title, work and Honour, the ſubjection of Nations, without the affections of Gods people, is a ſmall thing; your greatneſſe glory and honour is nothing, if while you ſit at the ſtern you guide not the ſhip for the moſt to Gods glory, the good of his people, and ſouls of all men, how much will this tend to both; yea, to the Nations of which we may with ſadneſſe ſay millions periſh for want of knowledge, thouſands have words in their mouths, abilities, with ſincerity in their hearts, why ſhould they want incouragement, or rather protection by a law for that ſame purpoſe; for that is all they do deſire, a ſmall thing for you, my Lord, to deny to them.

Let them be tryed, and tryed again, and again, for ſincerity, ſoundneſſe, holineſſe and ability in ſome meaſure, the latter will come on apace, when we have this Liberty, Protection and Commiſſion to ſpeak in all the ſchooles of the Prophets and Churches of Chriſt, the national ones. In all which we promiſe by the grace of God, whoſe we are, to do nothing againſt the truth, but for it, waving all diſputes, and contentions whatſoever, nothing in diſdain to our Fathers in Chriſt, but in love to our brethren and ſiſters, eſpecially the little ones, yea for their ſakes plead we thus, and the ſtrangers that knowes not God; but you will ſay they are taught already, true, my Lord, and better then we can do it, yet we will not rob them nor unteach them, but add a word of our experience in convenient ſeaſons, ſometimes ſooner, ſometimes later; This was practiſed by your Army to the good of thouſands in their marches up and down, yea the greateſt my Lord, you know it well enough, the publick exerciſes are as the bellowes of the Almighty on his people, carried on in the Spirit, their hearts being warmed with the breath thereof, might not they then add a word or two of their experience; O how ſweet would that be from the ſence of Gods love ſo to do, one hour before or after would fit us for, or faſten thoſe things which now too ſoon we looſe, thus might we propheſie, how ſweet and lovely would the Aſſemblies of the

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people be, yea, how primitive like then would all our deer-ett brethren return again never more to separate from us, but would be as lamps and pillars in our Assemblies? And why may not these Jewels, and their Lustre shine as well there as where few resort.

O my Lord, bring them forth that have lyen among the pots, they will be as doves whose feathers are covered with yellow gold; yea let the world see, the gifts and graces of the sonnes of Sion more precious than choice silver, say unto them upon whom the glory of the Lord is risen, arise and shine, for their feet are beautifull, and their God will be admired; yea then will Satan and his Kingdom fall like lightening before the Spirit of the Lord, men will not disdain the Saints, nor perish for want of knowledge, as now they doe, whilst they think they have as much as any, not knowing what the Saints through grace doe; then will the boules of the Temple be usefull indeed, other men have laid them by, but bring them you out, that every one may drink from their experience the waters of life, & receive the bread of life, for that is that we promise now to break, and nothing of self, further be it from us ever to broach schism, faction, treason, or rebellion; yea, any thing more than one thing our Lord Jesus Christ his loves and lovelinesse, yea nothing but faith, Christ, his righteousnesse, healing, and practicall points, we promise to preach nothing else but these things, and the humility of Christ for our example, nor will we ever slight those stars that led us first to him: no, no, they that travelled with us, and pointed out the Lamb of God before us, shall never be forgotten if they will be quiet; they are our Fathers, and worthy well of double honor, yea we will ever bow to them, as *Joseph* did to *Jacob*.

And now, my Lord, our old Friend, and good Friend, will you hear, will you help us, your fellow members once again in this nick of time, why should others have the honour from you, try and try us by whom you please, yea, set up such as may do it, and the God of heaven set up you in the hearts of his. My Lord, we fear not the touch;

many will be fit though most are not so in any measure, let them be unbyassed, not all of the Cleargy, and try us while they will, they will find men enough; we desire not to run, before so sent by you or they, nor then out of our calling to the charge of the Nation, but here and there as Providence leads to witnesse for the Truth, most in our Parishes where our walking is known.

O my Lord, this were Christian liberty indeed, this were to be freed from Antichrist to purpose. Men talk as if after all we should go back again, far be that from the *Israel* of God, and as far be it from you to withhold your hand from this work of his, give us this Jewell long lost, make up this breach, and give us liberty as in the dayes of old, and then we will lift up our heads, yea voices, and sing together, yea we will never more complain, but sing the songs of Sion, and her deliverance fully come, and under God and Christ you shall have the glory, yea, the glory of all we are or have in this particular.

Saul hath slain his thousands and *David* his ten thousands, so have you, but *Solomon* built the Temple, and so have you, when these tryed stones are laid in every place; yea, you have then done more for Christ, the Saints, the World, the Souls of men, than all the Christian Kings and Princes that ever was; none has had a heart, nor none has had a hand for this, nor none are in memory of Saints to purpose, but you shall be for ever; yea let our tongues cleave to the roofe of our mouthes, if we forget your labour of love in this particular; yea though we or some of us have railed at you; yea prayed to blast you in your late Proceedings, yet will we hug you in our bosomes, and say you are more righteous than thousands.

To wind up all, you know our mindes, consult not with flesh and blood, nor byassed men; The Lord Jesus and his Spirit hold you close to the rule, keep you waking night by night on your bed to weigh our Petition, and if it be right hear us, as ever he should hear you in your heart-sick-dying hour, when you and this world must part.

O my Lord, hear us, we are his, though all of his are not with us, yet thousands are, and why, and how can be against us, the Word and Spirit is for us; yea God himself: My sons and my daughters shall Prophesie, be not you against us; and none but you can hinder, yea, against him who hath been your salvation all along, yea and them too, which at your command have shed blood, and lost blood life limbes, and relations, yea, and all upon this account, more than any.

Israel never fought with *Amalek* on so low account as pay, nor we with our neighbours for vineyards, shadows, and titles; no, no, let it never be said in *Gath*, nor published in the streets of *Askalum*, here or in other countries, we destroyed towns, cities, fired-houses, spilt the blood of millions, and sent souls to hell on so low account; one valley ful of sculs and bones are more worth than these, besides, former vowes would be minded, and in this the main is paid, death would be minded, and for this you may take comfort, judgment would be minded, and for this you may expect a Crown, if for any work under heaven.

O my Lord, to have a Crown from Christ, with this saying, Weldone and Welcome, when Kings and Captains shall run to the rocks, *hills and mountains*. This is considerable, may such considerations ever dwell in great mens hearts, and flatterers far from all your Councels, for if you should miscarry, good had it been if you had never been, or any thing but what you are; The Name of Christ, the honour of God, the expectation of the Saints, the eyes of all the nations round about are more on you than any man on earth, the Lord God Almighty, and the Prayers of his People lead you and your Councel in all wayes of well-doing.

LEt us now treat a little with the people of the Nation, I mean common Professants, that do confesse Christ, and that is all, and me thinks we hear most of them rail, laugh, and jear others, judging and condemning us for proud fooles and hypocrites, and such, as if let alone will spoil the Church in time; wise men would weep to see mad men laugh, and as much laugh to hear fools rail, for their Ministers, and they know not what; well, curse, rail, jear, and do what you will, we are still the same, yea such as do truly pity and pray for you, though you cannot for your selves, nor will not so well as you may; the Lord Jesus do both for you, and open your eyes to see and loath what you love, and love what you loath, especially the people of God, some of which you would send for, if you were to die with speed; fetch them, fetch them, let them come & pray; well, now you have them, do not rail, that is divilish, nor judge them that is presumption, or leave your Churches if they should come there to exercise their Gifts, they, time and your present meanes of grace will too soon be gone: if they speak of their experiences, they have learned something: if they speak of Christ the love, and lovelines of Christ, (*Eph.* 2. 4. *Cant.* 5. 16.) then it seems they know him, and that is *life eternall*, *John* If they speak of sin the sinfulnesse of that, then it seems they loath it, if they speak of you and the way to heaven, they would save you from the wayes to hell, which we are sure you are in, if you loath them for their love to God, Christ, his Word, and your souls; one of which is more worth than a thousand worlds, and although it be your own proper work and the Ministers to minde that, yet are we in conscience bound not to suffer sin upon your heads; who would not help an ox out of the pit (*Mat.* 12. 11.) if like to perish? Much more a soul, they that this way set their helping hands can never be your enemies, God forbid that these lamps should be so counted, though they be not torches, lesser lights may be

uſefull, ſo may the gifts & graces of the Saints, the Spirit ſpeaketh where it liſteth, *John* 3. 8. Hear that where ever it be. Would a ſoul in hell ſay, If I were on earth I would not hear the Saints, or ſhould a man for heaven ſay, I wil go no further, ſuch & ſuch are going too, ô Friend, if you be going to hell, or they be going to heaven, hear & conſider before it be too late, time wil never come again, nor they nor you from the dead to hear one another, now you have *Moſes* & the Prophets, *Luk.* 16. 31. ſo are they whom ye deſpiſe, if they preach to you the ſame truths, by the ſame Spirit, the Lord make you wiſe, after wit will do no good, nor repentance, neither one day you may ſay, O that we had the Saints again, their prayers light, and Counſels, when it is too late; A certain man, where ſome of theſe lay priſoners in the late warres, thought of them as ſome of you now do, but he being ſick to death, cryed night and day, fetch the Saints again, fetch the Saints again, but they were gone long before; be the Sun-ſet or near it; you are they dead or dying; what will good Sun, good death, or good Saint, ſtay a little longer? Any thing avail? No, no, the night comes and none can work, *John* 9. 4. they for you, nor you for your ſelves Let them preach, let them ſpeak, let them pray while they may, if they be againſt your ſins, they are for your ſouls, if they be againſt your cuſtomes the old or the new, it is for a better, may not time before and after Miniſters have done be better ſpent then it is, eſpecially the Lords day, and the after part of it, but you are afraid your Religion will go down, take heed that that be not a form rather than a truth, many have the form of godlineſſe, but deny the power, 2 *Tim.* 3. 5. But the bulk of men deny both in *England*; Lord, what ſhould be the cauſe; have our Paſtors made us ſo, nuſſing us up in ignorance, *My people periſh for want of knowledge, ſayeth the Lord, Prov.* 29. 28. *Hoſ.* 4. 6. And ſayeth Chriſt *If the blinde lead the blinde*, wo be to both, *Luk.* 6. 39. or have you oppoſed truth, and would not ſee the light, becauſe of your deeds, *John* 3. 19. Searching light is a ſaving light, if well improved; have your Miniſters ſo preached as

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certainly many have, take heed that you refuse not him that speaks from heaven (*Heb.* 12. 25.) by their mouths yea, and take heed of winking at what you see or may see in gifted Christians, they can tell you from experience in their own language the mercies of a God, (*Eph.* 3. 18.) the height, depth, breadth and length, yea, to you the worst of sinners, if you will accept it, but I obtained mercy, 1 *Tim.* 1. 13. Yea they can tell you of his Loves, the length and strength of that in some measure, which is better than life, so sayeth *David*, *Psal.* 63. 3.

This love and mercy God sends to sinners sometimes by poor, weak, plain and unworthy men, without Latine Phrases, therefore thousands do refuse it, yea, Christ the Bread, the Tree, *Rev.* 2. 7. the Well of life (*Psal.* 36. 9.) is the like with all his Loves, lovelines and vertues, (*Luk.* 6. 19) upon the same account.

O Christ, who almost knowes thee? Who almost owns thee, *the chiefest of ten thousand? Cant.* 5. 10. which art all in all in life, death, and eternity, *Col.* 3. 11. Well, this King, Priest and Prophet can the Saints tell the world of, yea by the Spirit in the Word, they can open as it were his side and heart, give them out his blood, to set their souls free from sin, death, hell and eternall burnings, yea they can give a taste of the life and joyes to come, 1 *Pet.* 2. 3. one drop thereof is more worth than the treasures of the world, if well considered, yea they can breath upon you the holy Ghost, my meaning is, they by the Spirit in them breathing from them, conveyes the words of life to poor sinners many times; thousands can seal to this; no fires ever kindled one another like this holy fire: the Spirit of love, the Dove in *Noahs* Ark, *Gen.* 8. 8. rest it where it will it ever brings an embleme of peace from the God of peace.

O that men should refuse this love, this Dove, this peace, an embleme of peace speckled with the blood of Christ, because it breatheth not where the world listeth, but it self, *Joh.* 3. 8.

Well,

Well, be ye not offended, I go not to throw down men nor Miniſters, no, the Lord Jeſus keep up them that are good and watch for your ſouls as they that muſt give account for in the day of judgement, *Heb.* 13. 17. and throw down all, yea all beſides, and what I ſay for Miniſters, who are your Seers, *Iſa.* 13. 10. Prophets, Watchmen, *Jer.* 6. 19. Shepherds, *Jer.* 23. 4. which have the main care of your ſouls commited (*Acts* 20. 28.) to them by Chriſt, when as he ſends them to you, and not a leſſer benefice; the ſame I ſay for gifted Brethren, Saints by calling and Profeſſion, the Lord increaſe their number, gift them, and give them more favour in your eyes, not for their ſakes, but your own: theſe are neither Watchmen nor Shepherds extraordinary in an outward call, yet are they all inwardly, ſo if gifted & bound by God, reaſon and nature to do you all the good they can; yea, they muſt preach to you by life and doctrine, as *Noah* and Lot to the old world, 2 *Pet.* 2. 5. yea, they are bound to pray for you by night and day, 1 *Tim.* 2. 1. and as they are bound by God and Nature to do this for you, ſo are you by Scripture-bonds and common ingenuity to love their perſons, and minde their Counſels, and wholeſome admonitions, and wo to he that ſhall ſtorm againſt it or Phariſie-like grieve at this kind of doctrine, Well, take heed ye reſiſt not the holy Ghoſt, (*Acts* 7. 51.) nor fight againſt the mind of God, from ignorance of his word, much more like *Shimei* to rail and curſe good *David*, 2 *Sam.* 16. 7. I mean good men for nothing but pointing out the lamb of God in *John* the Baptiſts abſence, (*John* 1. 35.) or preſence either; if it be he they point at, as certainly they do, look for the objects ſake, that takes away the ſins of the world, and that by your looking on him the true braſen Serpent, which every man ſhould labour to ſet up, *John* 3. 14.

A Warning-Meſſage, or a Parley with the Miniſters.

OF all good men on earth, your godly Miniſters are the beſt, that are really ſo, and ſelf denying men: the moſt good they do, they are to us as the rivers to the valleys, they make us by Gods bleſſing fruitful in good wayes and works, yea they make us through perſwaſion of the Spirit loath the world, and love God, yea all of God, and all of good, they bring down God to us, and us to God by Preaching, they charm us with the loves of Chriſt, and wooes us by the Spirit to make a match with him, who is the chiefeſt of ten thouſand, and altogether lovely, *Cant.* 5. 10. They raiſe us from the death of ſin, *Eph.* 2. 1. and yet we die again, yea dayly to the world, *Gal.* 6. 13. They lift us up, they lay us low, yea at the gates of hell, by ſhowing us our ſins, and by a word of faith they raiſe us again, by lifting up the braſen Serpent, *John* 3. yea when we are like the Sallamander in the flames of afflictions, they make us ſing like the Nightingale, by ſhowing the good of them, *Rom.* 8. 28. the loves of God, *Rev.* 3. 19. yea with the Spirits aſſiſtance, they can do any thing for us, or with us, but without that they can do nothing, ſo that it is God alone that doth all, *Phil.* 2. 13. and yet what he uſually doth is by them, (1 *Cor.* 3. 6,) inſtrumentally, he wins, ſaves and comforts ſouls, yea the moſt loſt and afflicted ones, and ſo they are the beſt of men in one ſence, and do the moſt good whilſt others harden they ſoften, others lead to the pit, and deſtruction, yea, ſome Miniſters bewitch men with a form in ſtead of the

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ſubſtance, and that a poor empty one too, how many have nothing elſe but old empty nothing ſtufe from their Paſtors, yea ſcarce moral things, Law nor Goſpel never heard, divided, nor can many hundreds diſtinctly preach either the new birth, the new Creator, the gifts of God, the graces of the Spirit, how to comfort or caſt down, they know no more then the plowman doth the Planets, ſuch kind of men we loath, not their perſons but their ſin, in taking to themſelves this high and holy calling, the proper Names of it, Chriſts Ambaſſadors they are, and they know not how to treat about the ſouls of men and heavenly things, who are reconciled, and who not, never making any diſtinction in praying or preaching to any purpoſe, theſe Prieſts never offerd one ſacrifice all their dayes for themſelves, nor thoſe poor ſouls upon whom they live and feed their family on, yea feed bare: if a horſe be ridden with a hag, he will never thrive, ſome ſay, if a man or a Parriſh be the like (as too many be in *England*) with ſuch a kind of Prieſt they and their ſouls can never thrive, no, it is impoſſible; thoſe ſet up will ſurely look to this before they put down us that are gifted, can the fiſh live without water, the beaſt without food, or the ſouls of men without ſomething, and where nothing is, nothing can be had; empty Preaching, praying with a little Popery, and Latine, pleaſes poor country men for preſent, but dambs them in the end, yea, and ſome in the City too, elſe they would never run to *Marybone* and *Paddington*, and up and down to many places more in the City, where the old ſaints meet for a lick of Antichriſt, yea the very tail of him, but let us leave theſe ſnuffes and old Prieſts, time may put them out for all their preſent hopes, and a little treat with our Fathers the godly Miniſters, and for them we are not ſick, unleſſe it be for more, and yet amongſt them fair dealing is not uſed; they would not be intrencht upon as they themſelves do upon us and our Liberties, yea our fathers do ſo, yet you cry out we have too much, we cry out we have too little, and not without cauſe, eſpecially now, when it is in your thoughts to

take what we have from us, what means the jerks this way in moſt of your Sermons, if it be not ſo; well, rob us, if you pleaſe, get what you can; in the mean time know we are for Chriſtian Liberty, the exerciſe of our gifts in the ſame places before or after you, for we ſay, they that have hands muſt work, and they that have gifts muſt the like, again ſo to do is a great advantage to our ſouls and others, and we are bound to do good to all men in an outward way, much more to the ſouls of one another, *Gal.* 6. 10. we muſt not receive the grace of God in vain, 2 *Cor.* 6. 1. which we do as to others, when we do not improve our gifts and graces; again according to what is given will be required of every man, *Luk.* 19. 16, 23. *Mat.* 15. 15, 16. 2 *Pet.* 1. 8. *Let every man as he hath received the gift adminiſter the ſame one to another, as good diſpoſers of the manifold graces of God,* 1 *Pet.* 4. 10.

Weigh theſe Scriptures well; and ſee if we be to be reproved for what we claim as our Priviledge and duty; again conſider whether by the Word, the people of God are any where reproved for exerciſing of their gifts, or were they ever checkt for it, before Antichriſt crept into the world, the Word holds out that if we have any ſpeciall gifts or parts, we muſt exerciſe them as may be moſt for the uſe of the Church, and the Spirit of God, it ſeems to be given us for this very purpoſe, 1 *Cor.* 12. 6, 7. again is it not Propheſied we ſhal be able ſo to do, *Joel.* 2. 1 *Theſ.* 4 8. *Rom.* 8. 16. 1 *John* 4 6. 13. Is not this Spirit that thus dwels in us a teaching Spirit as well as a pleading, or a preaching Spirit as well as a praying; yea are not we bid to covet and deſire that it may be ſo.

Minde thoſe Texts wel, and give a Sermon on one of them if you dare at *White-Hall,* 1 *Cor.* 14. 1, 5, 30. but ye are all of you to ſhie this way, yea I think ſcarce any of you good men, that can freely ſay as Moſes, *Num.* 11, 29. *I would all the Lords people were Prophets,* and with *Paul, I rejoice that Chriſt is preached, though it be of ill will, Phil.* 1. 15, 15. But you grieve although we preach Chriſt of

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good will, judge us to be ſelfiſh, proud, and ſelf-conceited, the Lord pardon, we do, and in his preſence profeſſe, what we do we do in love and obedience, though you ſay in pride; the Word of Chriſt, which we preach thus in good will, ſeems to be committed to our care and charge as well as yours; *Contend earneſtly for the faith* (*Jude* 3.) once delivered to the Saints, that is the doctrine of the Scripture which we are to diſpute, pray and preach up; you tell us of *Corah*, *Dathan*, *Uzza's*, ſtaying of the Ark, 1 Chron. and would fain frighten us from the Work of God: What things the people were forbidden, they might not do, but what we are commanded we may and muſt do, and we are bid to build up one another, pray with and for one another, admoniſh and Propheſie to one another, yea all Propheſie one by one, 1 *Cor.* 14. 31. meaning not in an extraordinary way, but in an ordinay way of opening Scriptures, Propheſies and promiſes to one another, you tell and fright us with what men were forbidden to do, we tell you of what we are bidden and commanded, thou ſhalt not ſuffer ſin upon thy brothers head, but come, ye and tell us what judgement did befall upon *Apolos*, or *Priſcilla*, and *Aquilla* that preached unto him, *Acts* 18. 26, 28. Pray, tell us if you can, in the next, the meaning of this Scripture, 1 Cor. 14. 24. But you object and cry out, this kinde of Doctrine, and if all might preach will fill the Church with Errors; from whence comes that? Chriſt is of another mind, *Math.* 22. 29. We are called, not you, ſayes the Preachers, to one place and people; in an outward way they are ſo; yea ſome to two or three, but that we know no warrant for, nor well which flock they are charged withall, we are not with any, nor is it our duty to make it our whole buſineſſe as it is yours, and not to write newes, make ſtrife, accuſe us to, or the Magiſtrates to us, you ſay, the Prieſts lips were to preſerve knowledge, now the Spirit is poured out upon the people, breaths in and from the people; this is a better help to us then the gift of tongues, *The Spirit ſearcheth all things, yea*

the deep things of God, and that learning cannot, 1 *Cor.* 2. 14. yea this Spirit leads us into all truth, when men leads us by many times, but here comes in the great one: If ye preach, ye will baptize in a little while; No, no, we deny that, and it may be are not for it as you are, or the baptized Churches either, more of Mr. *Dells* judgement the Spirit Baptiſm, but we think, ſome of us thinks ſo, that believers may break bread together, though it be moſt convenient for a Paſtor and Preacher in office, yea the dead may bury the dead, and who will unleſſe he be a fat hog or rich Saint, yea, the beſt Text in the Bible is ſcarce good enough for either this in practice you alow; and now cryes ſome we will have no Preachers at all within a little while, God forbid we ſhould ſay ſo: and yet will we bake, brew and dreſſe meat for our ſelves, yet do we not deſtroy the Trades nor your peculiar calling in all that we ſtand for, nor do we ever intend to ſet it up more then he, the profeſſion of a Lawyer that ſtudieth the Lrwes for the good of himſelf, and ſome few friends, or many for whom he freely pleads now and then, but you like not that neither.

Well, we have hinted at our judgement as well as we can in a ſheet or two, and what have we ſaid to offend you, ourſelf denying godly Paſtors, truly nothing we ſhould think, but now happily we may, and yet we will hide our Fathers nakedneſſe with the mantle of modeſty, minding our diſtance; you cry out for our affections, we for our affliction, yea all of us for our Liberty: the truth is, you rob us and chide us, but looſers beſt may ſpeak, you cry out for honour, we freely give you, double, our dutie it is, and yours to be diligently in the Word of Chriſt, withholding nothing of his minde from us, *Acts* 20. 27. But however ſee you be *John* the Baptiſts ſelf-denying men, *John* 3 30. and ſuch as give all your glorie to Chriſt, owning his Members and the gifts of his Spirit every where, and God will give you honour: *He that honours me, him will my father honour*, *John* 12. 26. yea and all the Saints too.

Again, would you honour us now and then in our meet-

ings,

inga; where we may erre, and do what we please for all you: we should honour you more in your Pulpits: yea this condescension would bring the world to a love and liking of the Saints Assemblings, *Heb.* 10. 25. which now they throw dirt on: you not commending them so much as in your Pulpits, but revile them, too often you cry out of Errors, more then needs many times, yet too many are we do confesse: but to put the Devel, Pope, Jesuites, Anabaptists, Antinomians together, meaning Gospel Ministers, I think, as a great Presbyterian Minister lately did in his Prayer, then cryed out, the Lord confound the designes of them all, or worse seems something bitter, and why might not liberty be given to object in such a case without offence, Sermon being ended, you would weigh the more what you sometimes pray and preach: yee too often read from a Paper, and we grieve the lesse when we hear such kind of things, but we will wind up all lest we should offend too much where we love & honour.

Our request is in the name of Christ our Lord and yours, that ye would be faithful in this controversal points, and if in truth our desires be according to the minde of God, as certainly they are for the glory of his Name, the exaltation of his Son and Spirit, and against sin and Satans Kingdom, wicked men, divels, and the works of darknesse: yea, if it be against ignorance the mother sin of the Nation, whereby souls perish, *Hos.* 4 6. and go down to hell every hour in the year, one where or other: yea if it be against the Errors of the times, which are up and down in every Corner, as certainly it is, because so contrary to Antichrists doctrine whose Bishops, Priests and Clergy could never endure to hear it without spitting at it, knowing they must all down, yea their gain as *Demetrius* said, if Christ and his Kingdom once get up, as undoubtedly it will apace.

Further you this Work which is so full of glory, and the leading Card to Romes destruction, the worlds conversion Jews, Turks, and Pagans, much more our neighbour Nations, *France*, *Spain* and others: yea this Nation may be as the rising of the Sun to the world, the Son of rigteousnesse

neſſe, *Mat.* 1. 1. who muſt ariſe in every place and inherit all Nations, let us give him firſt ours, and from hence let him ſhine gloriouſly in the gifts and graces of his Spirit, yea make the whole Land an Univerſity for the Saints, and every Publick place, a place to take degrees; pray they can already, and Preach they would as well might they practiſe one as well as the other.

Let the Fountains run freely, and from theſe living ones let the in-dwellings of God flow forth, to water dry, yea to water empty places, which you judge not conſiderable for the preſent, till Univerſities be recruited, yea filled with the holy Ghoſt, and learning, but one of twenty takes not right this way: can two univerſities fill the world at that rate: thouſands are too little for our own Land, what can now and then one doe to ſupply every barren place, and a great one ſpoil many, yea to preach to every Creature: Amongſt which, if but one periſh through your withholding labourers that would freely work in the Lords Vineyard, you are guilty, but if millions periſh, how, and what then? Blood will be required here here, and the Lord convince you.

We are not againſt you all this while: nor will we ever be: Give us what we do deſire for the good of all men: yea give us that, and we will be your ſervants upon all occaſions, be ye ſick, be ye abſent, be ye where you will, we will preach for you, never whilſt we live againſt you in any kind whatſoever.

For the Lords ſake truſt and try us once or twice, we have the faith of Chriſtians, and that we pawn again, give us but your help, and a little countenance; and you ſhall have all we have, heart, hand and purſe. And now we pray again:

Good Miniſters, good Fathers, for the Lords ſake do not ſlight gifts and graces, and the Breathing of the Spirit, nor break our hearts with long delay, we long to be omnifying Chriſt, magnifying Chriſt, yea to be pouring out his blood to the World, yea we would turn him inſide out,

yea

yea we would make the moſt of Chriſt, and all of Chriſt, all his works in us, and all his works without us; all his gifts all his graces, all his Ordinances, as far as we may, we would fain be handling, ye the love of Chriſt, and the lovelineſſe of Chriſt, the ſweetneſſe of his Perſon, the joyes of his Spirit, and greatneſſe of his Merit, for the worſt of ſinners, that we would be telling, yea and our own experiences, what of him we know, what of him we ſee, feel and enjoy here, beſides what we hope for (*1 Pet. 1. 9.*) another day when he and we his Members ſhall meet and appear altogether to give the world one confounding ſhew, we ſhall never appear till then, but then we ſhall: beloved, now are we the Sonnes of God, but it doth not yet appear what we ſha be, but *when Chriſt who is our life ſhal appear we ſhall appear* (*Col. 3. 4. John 3. 2.*) *with him in glory*; would we might beg leave to tell the world this, and warn them as *Noah* did, we would then ſave them as *Lot* was, yea we would ſmite men and ſave men, like *Paul* and *Zacheus*, ſtrip men and cloath them by the righteouſneſſe of Chriſt, yea, we would perſwade men from the wayes of ſin, by telling them the terrour of the Lord, *2 Cor. 5. 11.* yea, we would fetch men, the worſt of men from the high waies and hedges, and compell them into Chriſt, *Luk. 14. 23.* Yea, dead ones from the grave of ſin, and make them live again, *Eph. 2. 1.* Yea, and as we would raiſe them up, ſo we would fetch them down from the pinnacle, and top of all earthly glories, to glory in a crucified Chriſt, like *Paul*, *Gal. 6. 14.*

All this we would do, and all this we could do by the grace of God, if the Miniſters would but let, (the godly Miniſters) for the Lords ſake ſtand a little by; yea, ſtand away ſtraight, or elſe we will preach you down, and pray you down, write you down and pull you down headlong by faith and Gods aſſiſtance.

Men, Brethren and Fathers, hear ye this day what the Spirit ſaith unto the Churches, and harden not your hearts *Rev. 2. 7. Heb. 3. 8.* Yea, if you have an ear, hear what Chriſt,

Christ saith to the Churches, yea, to you, and your Churches, which are neither hot nor cold, but let us come amongst them or else he and we will spew you all out together, Rev. 3. 15, 16. Some cry out, let us do it straight, we have scarce patience for a day, but the Spirit waiteth long, grieve not, yea, quench not the Spirit, 1 *Thes.* 5. 19, 20. Mark that Scripture.

Oh ye Ministers of *England*, *London*, *White-Hall* and thereabouts, but will none hear and see who is with us like the little Cloud with *Elijah*, 1 *Kin.* 18. 44. Our chariots are as strong as yours, yea, more and more numberlesse, look if ye can by Faith, you may see the day for us, and the many thousands with us.

Cannot you see Scripture and Prophesies just a fulfilling? Is the world blinde? hear ye the striking of the clocks if you be indeed awaked, and aware of the dayes coming on, the Lords Day, yea, the Spirits day, wherein he will be a swift witnesse against every thing that opposeth, yea, he will be a fire, and burn up all, hay, stubble, and the buildings of men, 1 *Cor.* 3. 11, 12. Your sitting and your standing, if it be not for him, as well as from him, yea if you be against the Spirits coming forth, this winde shall blow you hither and thither, like the chaff; yea, your very name away from the earth and presence of his people.

Watchmen, watchmen, are you all asleep? Hear the Travellers of Sion, *Jer.* 50. 5. call, and ask you what it is a clock, yea, they tell you what it is, and how the night is far spent, and the day just at hand; Yea, the Lords day, a day of rest to his people, but disquiet to the inhabitants of the earth, *Jer.* 50. 30. Yea, to them who are at ease in Sion, (*Amos* 6. 1, 7. *Isa.* 32. 9) and never minde her travails.

Take heed ye Kings, Priests, and Prophets, improperly so called, yea, and all ye Rulers of the earth, especially ye whom we are treating with for our liberty, which we charge you to preach up, for 'tis the year of Jubile that is come, *Lev.* 25. 10, Sions captives some (*Psal.* 126. 1.) of them

We are, yea, we warn you by the Trumpet of the Lord ſo to do: *Noah* being warned of God, prepared an Ark, *Heb.* 11. do you do the like, yea, prepare an Ark of protection from my Lord Protector for us, and your ſelves eſpecially, we fear not, the Lord and his Word will ſave us, yea, his Arm ſhall ſave us, for we are children that will not lie, *Iſa.* 63. 8. nor do not lye, for it is the truth we ſtand for, nor can ye do any thing againſt it if ye would. This Rock will break and daſh yee all in pieces, ſet you up who will; yea, this truth hinted, will prick you to the heart, if ye kick againſt them that maintain it.

Why ſhould ye that are for God, and have been ſo all your daies many of you, fight now againſt him; take heed, and take that Scripture, *Acts* 5. 39. Yea, again take heed leſt ye be found ſo doing through pride, ſelf-haſtineſſe, or any thing.

Men, Brethren, and Preachers, we babes and children warn you old men and Fathers, 1 *John* 2. 12. Yea, we write theſe things unto you Fathers, becauſe ye have known him and owned him all your daies, that was from the beginning; yea, we know ye know him, and this to be his minde, yea, a Truth according to his minde, that we now ſtand and plead thus for, your conſcience tells you it is ſo, we know it doth ſo, and before the Lord, we think moſt of your conſciences know it, but ſomething or another troubles, fear of errors, fear of ſlighting, meanes and maintainance, honour and eſteem from men, which if you be pleaſers of, you know what is ſaid, *John* 5. 44. But fear ye none of all theſe things, do not perplex your hearts this way, fear him whom ye ſhould fear, our King and yours, the King of Saints, great and marvellous are thy works Lord God Almightie, Juſt and true are thy wayes O King of Saints, who ſhall not fear thee O Lord, and glorifie thy Name; all nations ſhall come and worſhip before thee, *Rev.* 15. 4. A ſweet Scripture, but to the point, fear not Errours, which we think is one of your great and main feares, fear not that, God is wiſer than man, ye than the wiſeſt of the ſons of men; we

nor you never play the fools more than when we set our wisdomes to his; minde what we say; Ye may think to save the truth of Christ as *Uzzah* did the Ark, by putting out your counsel, take *Gamaliells* counsel, we have done: ye, that of the Ark which erring ye turn against us: *Uzzah* was forbid to touch the Ark, we are bid to build up one another, and covet the best gifts, yea, to Prophesie, 1 Cor. 14. 1. *Iude* 20. which we do, *men of old ordained unto condemnation creep forth with us*, *Iude* 4. not without the minde of God, *and broach damnable Errours, yea, denying the Lord that bought them*; In zeal, as you think, for him to save his truths, Word, and Ordinances, it may be your selves, yea, all from falling, ye put your hand, power, policy and humane wisdome against these men and us with them, in true zeal as you think to save these truths, well, if ye do, we think what we know, and we know what we think, and tell you too of the Texts.

1 *Chron.* 13. 9, 10.
Acts 5. 33, 39.

A Word to the well ſatisfied, ſanctified, and Godly of the Nation, who are in Chriſt Jeſus Saints by Calling.

1 *Cor.* 1. 2.

AND for you of all formes and Judgements that are good and ſound, we have a word to each; and firſt for you Churches, and holy Brethren, partakers of the heavenly calling, *Heb.* 3. 1. We ſhall need to ſay but little to you about our Modell or Petition; Yea, nothing at all, but ſtraight chooſe ye out from amongſt your ſelves men that are full of the holie Ghoſt like *Stephen*, *Acts* 6. 3. zealous as *Paul*, ſelf-denying as *John* the Baptiſt, who alwaies pointed to Chriſt denying himſelf, that like to the other *John* may preach nothing but love, love to God and all his wayes, love to Saints in all their formes, ſuch men there are, ſuch men chooſe from amongſt your ſelves; yea, and be ſure they be ſo, to promote this work in the publick places.

But firſt call a meeting, ye that are in fellowſhip, have many, pray ſpend one or two in a ſerious conſultation in and about this Modell for your next Petition, I mean not for words but ſubſtance; ye that I pray conſult, the minde of God is amongſt, the light of God in, and the truth of God profeſſed by you; lay the golden Rule, the Reed of the Temple, the Word or the Modell and Petition to this Rule, trie, ſee, ſearch, and find if it be not ſo; But herein you are ſatisfied already; Yea, I think, ſcarce a man otherwiſe; What then? Up, and be doing, for the Lord is with, and hath laid this as a

preſent work before you; Yea, do not you ſee it on your Tables as you ſit, and in your Bibles too; Yea, is it not, and was it not in your hearts long ago; well, you had never ſuch a nick of time as now to promote ſo good a work: One man can do more than fifty could formerly, you know who we mean, you have the ear of God; Yea, you his little Church and Churches have ſo, and the heart of this man too: Pray what ſhould hinder? It is but ask and have; two humble lines from one of your Society doth this work, we will warrand you, but forcompany ſake which is good, yea, exceeding good in a good matter; You may all draw a line or two of love and liking to the Work, and when he that hath our hearts, as well as we his, ſhall be humbly preſented with theſe deſires, we ſhall then ſee what a gracious anſwer we ſhall ſoon find believe it; the Lord our God, nor the Lord protector our true old Friend, and good Friend under him, can denie nothing to the Saints, and little Churches, ſcarce himſelf, eſpecially ſuch a thing as this as tends ſo much to the good of all ſouls; peace and welfare of the Church and State, the glorie of both, which is moſt under his care now: ſo then it is but to ſeek and find, ask and have; one knock by a Petition, and this door of Liberty flies wide open, beating down all that ſtand againſt it.

Well, is the Work before you, yea, on your Tables, in your hearts; Yea, and put into your hand by God, and his poor ſinning ſervants; do not delay time, it requires haſte, poſt-haſte, therefore do not delay, becauſe ye know not what they are, nor where they are, nor of whoſe judgement, all which concernes juſt nothing; The work is the Lords, and before you by his Providence, ſo we ſay again, do not ye be buſie.

Paul once complained none was like him; Why ſo? Every one minded his own things, and none the things of Chriſt, *Phil.* 2. 21. but God forbid his Churches ſhould do ſo, or ſay what Liberty ſhall we have, and

we

we have to exerciſe our gifts that is ſelfiſh, why ſhould one or the other ſay ſo, may not all have leave, one as well as another, ſure none will preach what the people cannot bear, nor any thing diſputeful, or to bring in Members to their own Churches, but to the univerſal, one Church, of which wholly and ſolelie Chriſt is the King, Paſtour, Prieſt and Prophet; yea, we ſay, none will ſpeak or Preach otherwiſe, that would ſtraight confound us all, and ſpoil all our meetings then indeed; but we are not jealous of you in the leaſt, though we thus ſpeak, for we know you have learned to do all things in decency and order, 1 *Cor.* 14. 40. not any thing in confuſion; Yea, you have the minde of Chriſt dwelling in you, 1 *Cor.* 2. 16. and will do nothing in ſtrife and vain-glory *Phil.* 2. 3. boaſting in fleſh, *Gal* 5. 26. wrangling or jangling, but in love and meekneſſe, with a ſweet Spirit of humilitie to all good Magiſtrates and Miniſters, which he hath ſet over us, for our good, that we may live peaceably, Godly and honeſtly in both our Callings.

Now Brethren fare ye well, fare ye well again, peace and the God of peace which paſſeth all underſtanding now and ever knit and keep (*Phil.* 4. 7.) all your Churches, members, hearts and mindes in the knowledge of God our Father, and of his Son Jeſus Chriſt our deareſt dear, and beloved one, theſe things, perſons, and this Work be now and ever in your hearts, and the grace of our Lord Jeſus Chriſt be with you all, Amen, Amen, Amen. 2 *Cor.* 13. 11, 12, 13, 14.

A Word to our other Brethren; yea, to all you that love our Lord Jesus, the God and Father of him that raised him from the dead, *Acts* 4. 10.

AND to you that are travelling *Sion*-ward, some under one dispensation, some under another, even as the Lord pleaseth, and perswades the heart, which light of his in you, you neither dare nor can go against, but on, on, as the Lord perswades, from one degree unto another, until at last you come to see he himself, which you never do, nor can do fully in this vail of teares, though some draw nearer far than others, by meeting with more fountains, (*Psal.* 84. 8.) loves and discoveries; Yet the God of gods, and fountain of all joyes and glories they never fully see, but in time may; Yea, undoubtedlie shall, *And they shall see his face*, *Rev.* 22. 4. and what I say to one I say to all, his face in whose *presence is fulnesse of joy, at whose right hand are pleasures for evermore*, *Psal.* 16. 11. You which are travelling *Sion*-ward shall, some it may be with your Cimbals and instruments of joy, *leaping as the Roe upon the mountains of spices*, *Cant.* 8. 14. through the indwellings of God, the high discoveries and joyes of his Spirit, which the joye of the Harvest is never like in substance or operation, *Isa.* 9. 3.

Well, some are travelling so, with these joyes and glories in their heart and eye, others silently and sweetlie, yea, greatly mourning and lamenting for the absence of him, who should be nigh them and in them, Christ their Bridegroom and husband; *Luk.* 5. 35. and the comforts

of

of Christ his Spirit and joyes, all which they want through the indwellings of sin, temptations and afflictions for sin, to all these we have a word, a sweet word, and this it is:

They shall all return like the rivers in the South from their captivity, *Psal* 126. 4. of sin, bondage and temptations to sin with joy, *yea, they shall bring their sheaves with them*, *Psal.* 126. 6.

The fruits of this penitential, holy and heavenlie sorrow, which be it, where it will, and as much as it will, it is never to be repented of, 2 *Cor.* 7. 10. For on the heads of all hearts where this sorrow now dwels shall be *everlasting joy*, *Isa.* 61. 7. yea, Crownes of Roses, joyes and glories, these sorowes now are pleiting, and when the work is done, like a mighty Eagle, *sorrow and sighing shall fly away, and all teares shall be wiped clean away from these blubbered cheeks*; God himself shall do it, *Rev.* 21. 4.

Wherefore comfort ye your selves and one another with these words, as *Paul* saith in another case, 1 *Thess.* 4. 18. In the mean time here is a work commended to your hands from your brethren, your fellow members, Citizens and travellers, yea, the same way with you, whom you and every one of you are bound by God, nature, all the neareſt relations and obligations under heaven to do for all that you can, and for the present your hearts and hands are desired to this good Work, for your good God and our Lord Jesus the glorie of both, and your own and our liberty; Yea, your own, for amongst you are many *more precious than choice silver*, *Lam* 4. 2. *Isa.* 13. 12. Yea, the Starres of heaven mark well what we say, and their graces would *shine like the gold of Ophir*, (*Isa.* 45. 9.) where they called to the present work: which with tears, we beseech you Brethren in Christs stead, and for Christs sake, *Rom.* 12. 2. 2 *Cor.* 5. 20. to set about in good earnest, and for the present get a meeting two or three amongst your selves, God shall

ſhall pay the Meſſengers that bring them together, 1 *Theſ.* 1. 3.

What if you ſend a Summons ten or twentie miles round to meet in ſome convenient places; Yea, Tickets, one man and one Saint unto another, 'tis the work of God, and the generation; Yea; a Work that will wagg before you ſet your hand, if our great Counſel do but hear an inkling, they know your labour of love, and the godlie will help; Yea, he that ſits at the helm will do it himſelf, 'tis in his heart, yea, and thoughts ſo to do; yea, to put you on it, and wonders why ye ſtay ſo long in the Work of God, knowing he hath power now to do any thing for you: you in the Armie have nothing elſe to do, and can pray and preach well, if you have not forgot that and the afflictions of *Joſeph*, *Amos* 6. 6. which is ſorer than all that you have freed us from: Yea, than the *Egyptian* one, we value not to make brick, maintain you or any thing; Yea, your wives and coaches to ſet but your helping hand; yea, the Lord ſet that, we need not your ſword but your faith, praiers and Petition; Yea, one word from the Counſel of Officers at St. *Jameſes* doth it, and if one among you all ſcruple, ask Mr. *Cradack*, he is right for the work, we are ſure, old *Hugh* at *Whitehall*, and moſt of your Independent Miniſters, *Nathaniel Caryll*, Mr. *Sterrey*, Doctor *Owen*, the man preaches well and clear; theſe will all help, however good Captains, good Souldiers, Serjeants, Saints, and Chriſtians, ſpeak one to another of the thing, for the Lord Jeſus ſake, 'tis right in your eyes, yea, your own practiſe, and we have learned of you, and will ſet it up by the grace of God, if you lay it by to look for Arrears and Debenters, which when this is done you may: Yea, marry, buy and ſell too: ſo ye do not forget the Rock, and living unto him who like a River followed you in the Van and Rear, three wilderneſſes together, ſome once or twice over, and ſmote the rock again and again, yea, your enemies in every place where you or they met, *Oh*

that

that men would praise the Lord, may the Armie now say, *for his mercy endureth for ever*, yea, sing this 136. Psalm, as long as you live, yea, breath; and yet we dedicate it to you once again; yea, to every one of your hearts, 'tis so patt and full to your condition; And pray when you sound your brave triumphing sounds, Remember us the last Trumpet, and how much of your love and zeal in this particular you have lost, *Rev.* 2. 4, 5.

And now we come again to you Men and Brethren, which we were treating with before; we medled with the sword or godly of the Army about the same thing still, if you have not dispatched your Summons to all men and places where the fear of the Lord dwels, rich, poor, high, low, young and old, blinde, halt, and lame; yea, get them altogether, to consult, do not stay, and say one to another, Pray ye Sir do you, and Pray ye Sir do you; send for old Father *Eli*, and you for young *Samuell*, and you for *Zacheus*, we, Christ and his people will all dine there, *Luk.* 19. 5. and treat afterwards about restoring every man his own at least, especially the Liberty of the Saints, and promulgation of the Gospel: but let every one; yea, some in particular, go to all as the Messengers of the Churches 2 *Cor.* 8. 23. and let them charge them in the Name of God to come straight away by the morning light, the light of God in them; yea, charge them by this day, and charge them by this night of Gods withdrawing from them, they delay no time, if they be about a businesse of their own, dealing in their Calling, let them shut up, and bring them straight away, if they be about the business of another, or medling with the State, bring them straight away, if they be about their holy Worship and Christian duties, bring them straight away, yea, from the Lords Table to meet the Lords people; Men may leave the best of duties upon some occasions, in a case of necessity, and such a one is this; yea, the season of the year requires it, look else saith Christ to every Saint in *England*. do not you see the eares white: *Pray ye therefore the Lord of the harvest to thrust forth labourers into his harvest*, *John* 4. 35.

Mat. 9 38 Yea, pray my Lord Protector ſo to do, or elſe pray him, *Oxford* and *Cambridge* will never ſend enough. What do we gazing ſo after theſe, as once the Angel ſaid, *Oh ye men of Galilee, Acts* 1. 11. So ſay we, Ye men of the Army, City, Town and Countrey, why do ye all ſo gaze and gape after thoſe men that were taken away once; ſo ſhall they come again, yea, the very men ſhall come again, though ſome without their gownes, yet their Univerſity gifts ſhall not be wanting, the graces of the Spirit, the Gifts of Gods People, Oh my friends, many of theſe you gape and gaze after are gone, and gone in the late warres, I hope juſt the ſame men are not come again to another, much leſſe to the ſame place. This we never fought for, or looked for, unleſſe they were taken by their ſequeſtrations up into heaven, I mean godly ſorrow and Repentance for their former ſins, popery, pride, fulneſſe of bread, ignorance, emptineſſe, drunkenneſſe and thirſt, yea for our blood, which is precious in the ſight of the Lord, ſo ſaith *David, Precious in the ſight of the Lord is the death of all his Saints, Pſal.* 116. 15.

Well, but ſhall we truſt theſe thirſty wretches with our ſouls once again, rather then a known godly Chriſtian of ten or twenty years, ſtanding gifts and abilities.

Good and godly Tryers do not you do ſo wickedly, and *ſin againſt God, Gen* 19 7. *There be of the Synagogue of Satan, which ſay they are Jewes, Rev.* 2. 9. Yea, they will ſay ſo now, becauſe ye are uppermoſt, but try them well, and you ſhall find them lyars; they guilt themſelves it may be by praying for the State, and the Lord Protector can they by the Spirit do ſo, or Preach.

Well, we hope ye will not take tinne, and lay by ſilver, *Iſa.* 1. 22. for all the keyes of *David* in your hand, power to open and ſhut, whom and when you pleaſe, which ſhould be wholly in the hands of Chriſt, *Iſa.* 22. 22. *Rev.* 3. 7. Two ſweet Texts in the eyes and hearts of Saints. But to our other friends once again, whom we muſt intreat they are ſo backward, ſome through the worlds pleaſures, profits

profits, places cannot give a meeting, no, it may be every week, though it were to be wished they could, not because they, the Saints more imployed and richer, have better gifts then poor, but for their own ſouls and graces ſake, for a good meeting is better for the good of their ſouls, and ſtrength of their graces, than a good bargain or dinner, either much more then a little idleneſſe, ſome walk abroad, others ride ſome viſite *Joan* hold my ſtaffe t'other day, but theſe rich Saints cannot come to our poor weekly meetings, I wiſh they may to this good work, 'tis their good Maſters who hath bleſt them thus.

Oh but others which have more peace, joy, and communion far then theſe, them I hope will come; but ſome are ſo full of cares, feares and poverties that they cannot give a meeting, unleſſe it be the Lords day about five of the clock, Well, once a week would do no hurt, nor bring the world backward, rather thee forward and upward, and it is beſt thriving ſo, having food and rayment, let us be content ſaid a good man, 1 *Tim.* 6. 8 for our ſelves and children it is implyed; paſſions may come ſoon enough and may be God himſelf will be one, and that is enough ſaith *David*, *Pſal.* 119. 57.

In the mean time come you to the Generall Aſſembly of all Saints and Church of the firſt born, *Heb.* 12. 23. Yea, to the firſt in the Work of the Lord, which will be good ſo to do at laſt, it is beſt at firſt, and moſt honourable, God ever mindes the firſt fruits, *Exod.* 23. 19. and claims the firſt Male.

Chriſt the firſt Goſpel Miniſter ſets up him above *John* the Baptiſt, *Mat.* 11. 11. one preached Repentance, the other Pardon, Minde it Presbyterians, too many of you ſet up *John* the Baptiſt, and ſet the other by. Yea, *Paul* and *John* the Evangeliſt both down; You know how I mean, one for an Antinomian, and the other for a Flyer; Yea, ſometimes a Lyer, to make up the number of the Hereticks, becauſe you for the preſent, it may be do not ſee them, yet truly for my part, I do love exceedingly to ſee

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Oh but others which have more peace, joy, and communion far then these, them I hope will come; but some are so full of cares, feares and poverties that they cannot give a meeting, unlesse it be the Lords day about five of the clock, Well, once a week would do no hurt, nor bring the world backward, rather thee forward and upward, and it is best thriving so, having food and rayment, let us be content said a good man, 1 *Tim.* 6. 8 for our selves and children it is implyed; passions may come soon enough and may be God himself will be one, and that is enough saith *David*, *Psal.* 119. 57.

In the mean time come you to the Generall Assembly of all Saints and Church of the first born, *Heb.* 12. 23. Yea, to the first in the Work of the Lord, which will be good so to do at last, it is best at first, and most honourable, God ever mindes the first fruits, *Exod.* 23. 19. and claims the first Male.

Christ the first Gospel Minister sets up him above *John* the Baptist, *Mat.* 11. 11. one Preached Repentance, the other Pardon. Minde it Presbyterians, too many of you set up *John* the Baptist, and set the other by. Yea, *Paul* and *John* the Evangelist both down; You know how I mean, one for an Antinomian, and the other for a Flyer; Yea, sometimes a Lyer, to make up the number of the Hereticks, because you for the present, it may be do not see them, yet truly for my part, I do love exceedingly to see

a Preacher as well as hear him, yet I must confesse they flye sometimes higer than I can well tell yet, or see where they are, or hear either what they say understandingly, which I do not well like, nor dare not too hastily judge. I know but in part; Yea, saith *Paul*, we all know but in part, 1 *Cor.* 13. 9.

But when I do consider Christ and the Apostles, most of which flew very low; Yea, preached according to the understanding, and best advantage for the people, that is a good rule, but to flye to high is dangerous, and unprofitable, one may get a fall, and the other two be dazled, Yea, stagger in his judgement, and misled it may be in judgement from the Lord, for want of love to plain truths, 2 *Thes.* 20. 11, 12. and too much too high Disputes, the fruit of spirituall pride, so I like not men too high, but as heavenly as they will, in Emblems, Divine things, and Meditations: Yea, I say, I love to hear men so Preach, and they take us up like *John* in the Spirit, *Rev.* 1. 10. or *Paul* in his rapture, but these are still in *New-England*, *Old-England* hath but few, so many changes have been of late, and every change distempers, some Ministers halfe a year at least, after Mr. *Loves* head; how long before the Presbyterians settled right to the work of Preaching Christ up, down self; Yea, are they yet at it, especially the latter, I do not know, but I have heard a little; But will you hear a fool and Friend gladly by way of advice, *Iob* and *David* did so, of you know whom will you lift up Christ more in Prayer; Yea, your selves and the Saints in what God hath done for us in a way of praises, *Eph.* 1. 34. 56. as well as what we are by nature, and that is bad enough in our selves, yet in Christs righteousnesse we are still righteous; Minde that, however confesse no more then you are guilty, and in that confession distinguish between men and men, and this hint to in your preaching, and I shall presume no more, Lift him up there who is the true brazen Serpent, *Iohn* 3. 14, 15. for every eye to look on; Spread upon the pole of the Crosse, with his Crown of thornes fast nailed to the Law,

yea,

yea, justice of God for satisfaction, and so let his side run freely, yea, tell the world of his Speech. *Woman, behold thy son, Iohn* 19. 26. Yea, sinner, sinner thy Saviour, for it is thee he calls as well as she, and when ye have clearlie so done by right distinguishing between the Law and Gospel, what he hath freely done for us; Yea, to the uttermost farthing, and what he requires of us more then he hath given or promised to us; and so ye give us the very man that once looked down from *Mount Olives, Luk* 19. 41. with soul-longings for us: Yea, ye give us then the very names of Christ Jesus, the Lamb of God, that takes away the sins of of the world, (*Iohn* 1. 29.) before Repentance, and from thence gives right repentance never to be repented of, world without end, Amen.

Will ye try a little this Doctrine, and give us this wine reserved for the latter age, *Iohn* 2. 2. at least one cup full now and then, and you will draw the hearts of all men more then you do unto Christ, and your selves, and off from all sin and sorrow, yea, our lives will be better, and our stirrings quicker when you pour this oyl of gladenesse upon our heads and hearts. And now you that have it come away, to the old work and Petition for our Liberty to preach the *Scapegoat*; *Lev.* 16 21. the *Paschall Lamb*, *Exod.* 12. 21. *the brazen Serpent*, but some a little scruple at this, namely our Call; if it be but so, a little scruple, come away, never be too nice in a good Work, for an honest heart, 'tis for thousands, indeed it is so.

Oh but it is divelish, and damnable saith many of our Brethren, honest sincere and godly ones, say and think so happily because they have been taught so that they have been the truth of it is too much, but for these that thought so, and was once of that judgement, will you still maintain it therefore, I hope not so; again many see, and will not see, but are sinfully silent, marry pray God some great Ministers be not so; well, when one comes t'other will, the people, yea, both in time, how many of the latter would

not

not come to a meeting till they found the ſweetneſſe, but then like ſome cattell having taſted ſweet corn; how did they run and cry, come husband, come wife, let us go to ſuch and ſuch a place to day, there is a very ſweet meeting ten or twenty of them in a Parlour, they begin and end with Prayer, two or three ſpeak, but one at a time, all to one point, I am ſure by the ſame Spirit, 1 *Cor.* 12. 13. it was ſo ſweet, and did warm my very heart and ſoul, ſaith one that hath tryed; Well, will ye try now, you that are againſt the publick exerciſings of the People; Oh but I am not for that yet; Why? A private life is good, but a publick Saint is beſt, if a Private meeting of ten or twenty Believers, and others be ſo ſweet, the latter ſaying nothing, nor the former but about forgiveneſſe, faith, and Repentance, how God pardoned them, and how ſweet it was, what now they will do, and how much through grace love again this God, and that the Lord is gracious in himſelf, in his Son and Promiſes, he is good to all, yea, all his works ſaith one; yea, to Saints and the worſt of ſinners; Yea, ſaith a third, or elſe I had been in hell; believe you ſaith a fourth Saint to the Sinners then; Yea, you may believe now, look unto him and be ſaved, ſtraight from that Text, *Look unto me all the ends of the earth, and be ſaved, Iſa.* 45. 22.

Leave and loath your ſins after this, home runnes the ſinner and cryes God was amongſt them, makes reſtitution ſtraight crying out with *David, Away from me all ye workers of iniquity, Pſal.* 6. 8. which another hearing of cryes, this was good if it were ſo, alwayes when they meet to Preach, but they wrangle much, fall out and judge one another very ſeldome we aſſure you at our ſet meetings, carried on by a knot of true lovers, ſober able Chriſtians, but from whence comes the Errours ſome cry, we have none amongſt us, we anſwer for our ſelves in two or three meetings that we know, but do hold the ſame truths, with our Miniſters in every particular; Yea, we are baptized into one and the ſame faith with them, by the ſame

Spirit

Spirit through the ſame blood, 1 Cor. 12. 13. Yea, we differ in nothing in the world, but that we would be ſetting up and converting ſinners too, thinking it is our duty, *When thou art converted ſtrengthen thy brother*, Luk. 22. 32.

Oh, but from whence then comes your Errours? Moſt from Miniſters ſcandalous, not knowing the truth, ſometimes through falſhood and the Miniſters fancy, they ſay ſuch a thing, and ſuch a thing is abroad, and ſpread them in their Pulpits Errours which the people who are ever heavy in hearing to good and ſound truth, often catch the badd, 'tis good in ſome caſes to ſee and not to ſee, we think it is in this, eſpecially not to ſay we ſee what we hear from three or four hands, every one adding or diminiſhing; through weakneſſe or wickedneſſe, but the Errours and erroneous are none of us, nor of the ſettled meeting Chriſtians, whoſe liberty we plead for, but rather ſome giddy headed gadding Chriſtians, that runs up and down, peeps in here, and peeps in there, no where out of love, but in every place to object and wrangle, and make a little way for an old Errour, or a whimſie according to the rule of *Paul*, *Firſt in love we check him once or twice*, Tit. 3. 10. if they be not too groſſe, however they are gone, or elſe ever ſilent, and converted from their ſin; Yea, many times we gain ſome that are juſt a going by underpropping them, when they lean a little from the truth, by neglecting good Miniſters, hearing bad; Our meetings to hear bad Diſputes, who, nor where we neither own nor know, nor love theſe things, yea, we love nothing but what may tend to the edification of one or another, nor will do nothing elſe in your publick place when we come about a moneth hence, ſome I hope will provide room or matter for us, but you ſhall never come while you breath, ſaith a Formaliſt, one that hath every thing of a Saint, but the reall life, power, gifts, joyes and graces, and theſe men will envy this light, life and power, leaſt other men ſhould expect as much from them, becauſe they have paſt

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all along under the ſame names and notions of good and godly men, and ſo we ſhall be ſlighted, ſay they, and in time looſe our eſteem for our godlineſſe, though we have followed them in their very ſteps, truly they that ſeem to have ſomething, and are nothing, will in time looſe that, that is certain, *To him that hath ſhall be given, and from him that hath not ſhall be taken away, even that which he ſeemeth to have*, *Mat.* 13. 12.

But be this far from a good heart ſo to think, be his gifts or graces as ſmall as they will; have not the members of the Church their peculiar gifts? Are all the Lords people Prophets, or have all the gifts of light knowledge, grace and power alike? No, but every one hath as God hath given, nor is it requiſite it ſhould be ſo; *John* ſpeakes of babes, young men and old, 1*John* 2. 12, 13, 14.

Every Member need not be an eye, nor every Saint a Prophet, yet every one is to covet the beſt gift, eſpecially this of Propheſying, 1 *Cor.* 12. 31. or expounding Scripture, but he that cannot may be as much humble, yea, as much uſefull in another way, therefore let not honeſt men and humble walking Chriſtians fear the loſſe of this eſteem, but ſubſcribe to the Modell, Legall men and Phariſees and hypocrites will be offended more than any, if every man preach thus: It was ſo in Chriſts time, and after, *Acts* 4. 2. but we ſtand not for every man, but for ſome able men judged to be ſo, by ſome that are able ſo to do, What if godly Chriſtians ſhould upon a ſummons from among themſelves, or from a Magiſtrate, chooſe two, three, or four, as the place can afford to be as publick ſpeakers, as your Burgeſſes are choſen one, two or three for ſuch a Town, and two or three for ſuch a Pariſh, not too many at the firſt by no meanes; better one old ſpeaker then three or four young ones coming on for the preſent, will ye take a fools advice, 'tis but a hint, not a platform, or a rule for all; that were high preſumption; Yea, to make ones ſelf St. *Peter*, but let me ſay what we think would do well, leave your young ſpeakers coming on to the private, we

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can bear with one anothers weakneſſe there, and gain as much by one as t'other many times, but ſtill for the preſent able to divide the word, batter down ſin, yea, the ſinners, and raiſe up the Saints, eſpecially the mourners of *Sion*, *Iſa.* 40. 1. anſwer all objections bravely, preach bold and humbly, put out theſe firſt, and the other forward as much as may be, and hereto we, who cannot well tell what to ſay in this nice point, would not be too ſtrait laced in giving leave to any to ſpeak or object a little, deſiring every mans Light may be held forth, moſt where his life and converſation is known to be good and godly; yet we think they may do as Parſons do ſpeak, one for another that are well known; And what if it were by a kind of Commiſſion, we mean the approbation of the Saints thereabouts; yea, and it would be very good to have as much love, leave, and liking as may be from others, and we hear of many that are free and willing to hear us before or after Sermon, every day we hope to gain more and more, yea we have gained much already this way.

And this we add further, You that chuſe theſe men, improve your Intereſt with your Miniſter of the Pariſh, giving him to know who it is, what it is, when it is, and why it is he ſhould ſpeak in the Publick this requeſt of yours, his love or liking of the man or mens Spirits, may put him, himſelf upon the breaking of the ice, and recommending of the work to the people once or twice, then the thing is done, laughing, jeering, ſtanding up, the Newes, and talking of it, and all kind of hubbubbs are huſht and gone for ever, and we have our Liberty without the loſſe or miſchief of an hair to any man living.

Miniſters, our hearts, hands, purſes, we feaſt them, they ſometimes us; yea, and we will better all their meanes, be it Tythes, be it what it will be; yea, we will look to their charge in caſe of death, own them, and do for them as our own Brethren; yea, and a thouſand times more, in requitall of their love to us, and the truth, which then they have to purpoſe manifeſted to the world round about; yea,

and then every eye ſhall ſee that they are not in the leaſt, what too many are to prone to think, yea, and haſtily to judge.

But yet a word more to our ſetters up, in caſe ſuch a one or more, ſhould through weakneſſe, and the divell which will not be wanting every way to tempt and try, fall into any ſcandalous ſin, one or more, yea, or in caſe he do not, but grow proud and ſelfiſh, which that there may be danger of, we admoniſh or elſe give our thoughts may be from the minde of the Lord in this thing alſo: That then our Chriſtian friends and neighbours, the Godly of the Pariſh, yea, one or two of theſe bodies may for the honour of Chriſt, the Vindication of the Goſpel; yea, and for the good and humbling of the guifted Chriſtian brother, with a great great deal of humility, grave and godly exhortation call in, and take back his Commiſſion, with a dehortation to exerciſe any more for the preſent, yet after a full manifeſtation of his godly ſorrow, not for a week, moneth, ſcarce three or four let it be returned, and when ever it is, with a great deal of grave exhortation, yea, and prayer among your ſelves; yea, ordain none nor Ticket none without that, nor let never none claim to, or look upon himſelf as an abſolute Miniſter, but as a kind of aſſiſtant, much leſſe to meddle with many things quite out of their ſphere, as baptizing, burying, miniſtring the Sacrament, or any ſuch kind of works, for theſe are without diſpute the proper office of the Miniſter who hath the charge of the place, and not of theſe who help onely of good will, exereiſing not every day ſo conſtantly as the Miniſter better miſſe three Lords dayes than not hit one, my meaning is not good and ſound matter; and now I think how they were ſerved that went to caſt out Divels, *Acts* 19. 15, 16. upon whom the evill Spirits fell, and cryed out againſt, wounding, tearing, and ſending them away naked and aſhamed, ſo ſay we; haply a Ranter vain or ungodly man may attempt to imitate or do, in vain glory, but let all ſuch take hêed, the beadel, people, or Church-wardens do

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not fall upon them; nothing will preserve a man from mischief but sincerity in such a case, therefore let all take heed what they attempt from the example of these vagabond Jews, and how they do disturb any congregation, or come with teares, vain wanton notions or delusions of the devil to disturb our holy worship, and in case such a man do come, mark the sting or poyson of the adder, and mildely give a hint of that, the Justice will take course if he come too often, but for once he may passe as he is, but no more by no meanes.

But as I said but now, Scribes Pharisees and Hypocrites will storm and grieve exceedingly, notwithstanding all these cautions, and cry down for pride, Schism, faction, new doctrine, and I know not what; yea, a legion of lyes they will raise against it, but this is one, yea, a thumper to, cry out so unlesse it be in this sence, they mean it hath been lying by a long time we do confesse, yea, and up by Antichrist, but be it new or old it must be sold and broached every day, an old suit or fashion long laid by, is a new when put on again, an old Antichristian Errour is the like, when it is new broached; but we are sure this Gospel-truth spurn'd at by the Ministers whilst they send a Post to *Scotland* for you know what, and what it cost, is no new thing, but an old thing, and that must not be despised nor the old customes of the Saints in the Primitive times too.

Take a bundle of Texts and weigh them at your leasure, we are in haste too.

Acts 8. 4. 8. *Acts* 18. 28. *Acts* 17. 11. *Acts* 11. 19, 20, 21. *Heb.* 3. 13. *Heb.* 10. 24, 25. *Jud.* 20. 1 *Thess.* 5. 11. 14, 19, 20. 1 *Pet.* 4. 10, 11. 2 *Pet.* 1. 20. 21. 1 *Pet.* 2. 9. *James* 5. 19. 20. *Mal.* 3. 16. *Isaiah* 2. 3. *Joel.* 2. 28. 1 *Cor.* 14. 34. Col. 3. 16. 1 *Cor.* 2. 14, 15, 16. *Phil.* 1. 16. 17. *Num.* 11. 26. *Mar.* 9. 38, 39.

Surely some of these are to the purpose, and never a one in the Bible lookes with a full and broad face against us: But to come to the old matter.

Well, are you for the work, or are you not? You bondmen to the Ministers, five to Mr. such a one, and ten to Mr. such a one, yea, and it may be twice as many to another, Oh ye captive daughters of *Sion*, *Isa* 52. 2. Yea, *Sinah*; I had almost said the children of the bond-woman, *Gal.* 4. 22, 25. But the Lord make you free, whose freemen you are, if you be Believers; have you never read that Text *If the Son make you free, you are free indeed*, *John* 8. 36. We know he hath, yea, we cry aloud, *Come out of her my people*, all kinde of Antichristian bondage, and how fast are you in, yea, tyed by the leg to one Pew or one Pulpit, daring scarce for your life, misse one Sermon in a whole year of one mans Preaching, when a hundred, may be five, are as good within a mile round, here in the City, but still you ly groaning under such a one, and such a ones Cushion as it were, where he beates the Law, yea, breakes your heart, or at least puzles and fills your soul with doubts; yea, almost quite off from believing that your sins are pardoned, which were pardoned long ago.

For the Lords sake do not sigh, and cry, if I have not all grace, I have none, all faith, yea, to remove mountains, especially that of Repentance, which they branch out fourty waies sometimes, thirty of them in impossibilities, hast thou a loathing of sin, love and liking to Christ, Faith in and on Christ, to act and fetch comfort from Christ, it is enough; yea, hast thou nothing of all this? Believe thy sins pardoned, and they are pardoned; yea, believe it to be so really, and they are, as sure as the Lord lives, fetch strength from that, wash thy face, dip thy head, back and belly in the blood of Christ, the Fountain set open for *Judah* and *Jerusalem* to wash in, *Zech.* 14. 1. Yea, dabble day and night thy soul there, especially in your hot dayes of temptations and accusations; yea, in such dayes lay alwayes by your thoughts in the Fountain, dipping and diving of your souls like the little dive dapper, in the mean time *put on thy beautifull garments*, *Isa.* 42. 1. and come away, and do not cry, I am for *Paul*, and I am for *Apolos*, I am

for

for *Cephas*, 1 *Cor.* 3. 22. I am for Christ, for so do many say, dividing him, but will you be for us, and our old work, you that say you are for Christ, we are in his way, and for his work, and resolved upon it by the grace of God, you are for Christ in one, we for Christ in every man: Yea, to make him known to every man like *Philip* we would call *Nathaniell*, *John* 1. 45.

Run and tell, yea, Preach, we was about to say with the woman of *Samaria*, and with the Angel, shew where men have laid by Christ and Religion too in these times, yea, where and when again he is risen in the souls of his, and with *Stephen* witnesse these things almost with our blood, I do not see *Stephen* (now I think of it) had much more call then some whom we plead for, onely more of God, and zeal for God to encourage to the work, and I hope we shall have some to begin in every parrish Church; if in case the Magistrate give not leave, this were a work of honour, and worthy to be chronicled amongst the Miracles of the Saints, if such a one should a little suffer; yea, would we could but hear of one or two suffering in such a kind of way what never a bold man in all the Churches now in *London* that dare come to ours. *Margarets*, *Pauls*, *White-Hall*, *Covent-Garden* or *Clements*, there you may be all welcome, and preach a little Sermon before the Minister comes in the Name of God, break the ice some body, make a gap in the hedg of *Antichrist*, we will widen it and follow in apace.

Where is the Bell-weather of the Saints, I mean the brave, able, bold and gifted Christian that can go on in his matter roundly, answer all objections bravely, look scoffers in the face boldly; yea, go on with his matter if in case the people stare, stand up on the top of the Pewes, whisper one to another, never minding these things, yea, in case the Church Wardens, which are seldome good, cry, Pray Sir be quiet and make no disturbance, Sir, we speak for Christ, and will till the Clerk or Minister come; if one sheep go first, fourty straight will follow; but by all means let us

first

first of all draw out Petition, if it be but three lines, yea, and let our hands be to it by all meanes, and not one man but every mans name be down, but not one more, than really godly and blameleſſe in their converſations, yea, let all ſuch in *London*, and all ſuch in *England*, yea, in *Wales* where they ſay they are good at the work already, and have very good ſucceſſe in one or two places, the people flock in amain, their Welch blood malignity and ignorance out; yea, let all ſubſcribe two, three or four parriſhes may, where the Saints be ſcarce, elſe every one a Petition by themſelves, yea, and as near as may be give notice one Church, one country to another ſo to do, yea, and come in Perſon as many as conveniently can, it will do my Lord Protector good to ſee ſome of his poor old friends and his Souldiers, Landlords once again, ſome of which he hath prayed with and for.

What if a day, or two, three, or a week be loſt upon ſo good an accompt? My Lord will bear your charges down with his gracious anſwer; the great Councel hath prepared it already, if you will but come; Why do you ſtand ſtaying for a hand or two, when you have thouſands known to be good, godly, quiet, humble and ſelf-denying Chriſtians, ſome wil come the next day, but ſtay not you for any: We have ſtayed too long, they that will not joyn now may hereafter, let every man do as the Lord ſhall perſwade him, *Gal.* 1. 10. and let us do ſo too. This was alwayes the rule and ſaying of one of our beſt friends, In the name of God let us ſee what he ſaith now he is ſtill the ſame man, and for the ſame things we hope though in more power.

Oh, but you will ſay the people are not yet perſwaded: No, nor never will to any thing for their good; Muſt not we compell men into Chriſt? *Luk.* 14. 23.

Ob. God muſt perſwade them by his word and Spirit.

Anſ. This is the meanes commanded to be uſed, and that that hath been frequently bleſſed, and let that ſatisfie all good men that will be ſatisfied, *Acts* 11. 21. 1 *Cor.* 14. 31. *Jud.* 20, 21, 22, 23.

Yea,

Yea, the laſt ten yeares experience which you ſay hath filled the world with errors; and although many errours were before concealed, it was but as the weeds are in the night, which are as much then as in the day, onely men cannot ſo well ſee them as when the light ariſes: but God forbid the the Sun ſhould not ſhine for fear of theſe weeds growing or diſcovering.

The way to weed the world is not to put out the Lights or Light of the world, *Math.* 5. 14

The Devil, errours, ignorance and wickedneſſe may as well hide under a ſhort cote, a rigid Presbyterian ſtrickt and ſtrait Laſt forme as in a Biſhops Goun.

What think ye of *Scotland* where we be all ean Religion for the Kirk and Peatſon, and in geud faith we will pay the Sectaries Army, and the Devil *Crumwel* the horn of the beaſt, (we ſay of the Lamb, *Rev.* 5. 6. and we are ſure he was ſo to us, and we hope ever will be) What? Stand againſt the Kirk of God, Preach themſelves, and ſpeak againſt their Miniſters; aut, aut, for ſhame, haang theſe heretick dogs, falſe lowns and blaſphemers, yea, the curſe of God and the holy Kirk light on them all I ſay.

What do you think of theſe poor ſimple ignorant and bewitched people, which never wanted legall Preachers; but alas, is their harveſt like ours, or is there not too too much want of our gifted Saints amongſt them, the Lord convince all oppoſers upon this conſideration, and the experience from among our ſelves, for although more errours may be now then ten or twelve yeares ago, yet we are ſure they are not conſiderable to the numberleſſe number of knowers that are more now than ever in *England*, yea, in any place of the world, and we hope ye fear egransdamnesa thouſand for one hundred, and I pray conſider that.

But we conclude with this Prayer, The Lord grant our knowledge lay none of us the more low in hell; and on the other hand lead ſome, that ſee and will not, towards the ſin againſt the holy Ghoſt, which of all men in the world clear knowers, ſtrict Profeſſors and rigid men are apteſt to

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fall into; we have told you already who always resisted the holy Ghost, and murdered the Lord of life and glory; O if ever a Prophet perish in *England*, it will be by *Jerusalems* means, the knowing legal godly men.

Luk. 13. 33, 34, 35.

An Exhortaion to the gifted Saints to mannage well this Liberty, or some Gospel Rules for new Preachers.

AND now holy brethren, partakers of the heaveuly calling, joys, gifts and graces of the holy Spirit, which few or none of the Princes of this world which come to nought do or have known for many hundred years, 1 *Cor.* 2. 6. yet not hid from some of the Princes of this world now in our dayes, the glory of the Nation, and to you we would be free, for we are all so being the Lords bond men and servants, yea, to some of you in great Authority, we cannot but commend it if we could, we would certainly command it, but do for the present on the knees of our affections humbly intreat you to condescend to this mean, high and low work, the work of a few Fishers at the first, God himself in Person after, though at first of all by many great men, Kings, Priests, Prophets, *Samuel*, *Moses*, *Aaron*, *David* and *Daniel*, now *Peter Paul*, *James* and *John* again, yet not without the old Spirit, the Spirit of his Son.

God, who at sundry times, and in diverse manners spake in times past by the fathers the Prophets, hath in these last times spoken to us by his Son, Heb. 1, 1.

You

You the great Saints of *England*, and glory of the world, we would intreat you on the knee again and again, yea, beseech you in the bowels of love, yea, the God of love, and the mercies of that God, *Rom.* 12. 2. for his own, and the honour of his, and the poor gifted Saints sake, that you would all pull off your Crowns of honour for an hour, as once the poor fishers did their great bootes to follow Christ, else it would have been but slow.

And you my Lord Protector; What if you should begin in this high and low work, and give us in your own Person one short and sweet Sermon now at *White-Hall*, as late you did to your own Family, we would say King *David* were on earth again, and put in their murmuring no more at your present greatnesse, who did a meaner thing in dancing before the Ark of God, 2 *Sam.* 6. 16. My Lord, look to the Canopies above, and down again to *White-Hall*, yea, your self, and what are you (though so great a Saint) more than a worm, gnat, nothing, *Isa.* 41. 14. Yet may you Nothing, this way honour him that is what he is, and doth what he pleases in heaven and in earth, yea, in hell, amongst and with Saints, Angels, men and divels, yea, every living thing, as well things that are not, winds, Seas, storm, fire, hail, ice, snow, yea, day and night, for they are all his too, *Psal.* 74. 16.

This one Being, and Being of all Beings may you poor Nothing yet preach, and our good Lord Jesus, who once became nothing to serve and make you and us all Kings, Priests and Prophets to our God by his blood. *Rev.* 1. 6.

Not that above once or twice we desire this work of honour from and for you to preach this God that every moment rides the circle of the heavens, *Isa.* 40. 22. upon the mighty wings and Chariots of the windes that drawes or drives the clouds hither and thither, yea, the Seas, where he wills quite from off the earth, and flings

them down again upon the Prayers of his people, when and where he pleaſe, as lately now, when man and beaſt was mourning, yea, every ſenſleſſe creature dying, yea, the earth it ſelf yauning wide, as if that and all would dye, yea, dye they would, and dye they muſt at once, but God prevented all for his peoples ſake, and ſaid live again.

Oh that men Would praiſe his Name, and ſing again his mercy endureth for ever, *Pſal.* 136. a Pſalm for your ſoul in ſecret, but a Sermon it is we beg, yea, one at at leaſt from you my Lord, and the Princes among the people, yea the Saints of the moſt high God, *Dan.* 7.27 ſhall imitate you all for the honour of the work.

Nathaniel Pickering, *Wooſtly*, *Sadler*, and Sir *Henry Vane*, all which and many more could and can, pray and Preach bravelie; and if all *Jacob* be but one worm to the God of *Jacob*, 'tis no diſhonour to theſe choice bitts of this worm to praiſe their Maker once or twice at the leaſt in the great Congregations, and the Aſſemblies of the Saints, which *David* hints ſo often at, as his own practice in a ſoul exalting way of glorie, *I will praiſe thee in the Congregation, yea, in the great Congregation of the people, yea, among the Gods*, *Pſal.* 111. 1. and 138. 1.

I will do it, and will not you Gods your ſelves once at the Prayers of all Saints, as *Paul* ſpeaks in another caſe, God forbid you or any ſhould be aſhamed of a good Maſter, and what is it elſe that ſome Princes ſtick at; Come, come, it will be an honour one day to come bowing to the Saints, and lick the duſt of their feet, yea, the meaneſt work for Chriſt, and them, will be an honour for the greateſt Monarchs in the world, yea, to preach this King of kings, that hath this Name written on his thigh, *The Word of God*, *Rev* 19. 13. and 16. Read ye often the ſixtie of *Iſaiah*; but let us come down from theſe gods to the people, yea, to the Saints that may tend it beſt, and moſt to them we have a word.

Be as the tree or river in the Paradiſe of God, *Rev.* 2. 7. Wa-

7. Watering and feeding, yea, feed and water, yea, that have gifts, all the reſt, yea, all the Church of God over which you are made in your own proper places Overſeers, a high glory ſo to be *Acts* 20. 28. but begin at the 17. verſe, and mark well the whole Chapter.

The Angels never were but ſervants to bring newes or carry Saints to their home, *Heb.* 1. 14. and how ſweetly did they ſing for joy of this glorying in the Work, *Luk.* 29. And what may you ſay? Oh yee daſt of *Jacob* who are all of you together leſſe then the leaſt of the mercies of a God, *Gen.* 32. 10.

Your God we mean, and your work we are at, that is to Preach him up, ſin, Satan, death and Devils down; yea, to their own places, I mean the ſorrowes of the Saints, and the works of darkneſſe, all which are to be Preached down, and Chriſt up, from the grave of death and hell, with the keyes of both in his hand, *Rev.* 1. 18.

This Lord and theſe keyes muſt you Preach up, yea, the power now in his hand, and in his hand alone, over ſin, Satan, curſe, grave, Law, men, devils, Saints and Angels, things preſent and to come, yea, over all theſe he is King for ever, and hath wholly and ſolely the power of, and over theſe things, ſouls and conſciences of men. That is one thing my Brethren, you are now called to Preach up, by the firſt born, which do call on you from the riſing of the light, life and love of God now in their ſouls, and therefore do not ſcruple.

Oh ye Kings of the Eaſt, *Rev.* 16. 12. but come forth as the morning Sun in the glory of your gifts and graces, and the Spirit of the Son and Father, and Preach up all three, the Father in his love, *John* 3. 16. the Son in his merit, 1 *Tim.* 1. 18. yea and the fruits, joyes, life and power of the Spirit, *Gal.* 5. 22. converting and convincing, killing, ſaving, damning and deſtroying powers, burning up, and burning down like devouring fire in and on the ſoul, the world and all the works of fleſh, flaming up to the heavens, the righteouſneſſe of men, much more pride, hypocriſie,

ſelf, and the fooliſhneſſe of and in man, every where as he turns from one forme to another, reſting more than he ought therein.

Well, and who is now free, fit and ſufficient for this thing, but our ſufficiency is of God, 2 Cor. 3. 5. And he hath appointed for good men every one to contribute what he hath, and yet I know my brethren you have juſt nothing of your own but a little ſelf-pride, and ſelf-covetouſneſſe, earthlineſſe and luſt, anger, pride, malice, emptineſſe, and fulneſſe in your own conceit, yea, this is all the beſt of you all have; Are not ye ſtufft with theſe things hatred and rebuke, yea, your very hearts as *David* ſpeakes in another ſenſe, and would be ſeen of men as Chriſt tells elſewhere, being very hypocrites, pray, preach, diſpute and Propheſie for nothing elſe in the world but to get the world, becauſe it is a ſtep and ſtirrup for preferment to be ſeen of men ſo to do, and glory to the fleſh to be counted ſomebody, and a brave Preacher, yea, almoſt a Paſtor at leaſt a Member and an Officer in the Church of Chriſt, called ſuch a mans Church, an ungodly diveliſh word; Who hath a Church but Chriſt? What? hath every ſelfiſh Saint a Church purchaſed by his own blood, got and brought from the body, I know not how? No, it may be never of it, but got into it at a back door, or brought in head and ſhoulders, or for company, which is beſt ſtill in the beſt things; But this is ſtark nought to call any Church of Chriſt, or little peece of his body by the name of this or that, or t'other man; but be ye what ye will, Paſtor, Preacher, Church or no Church.

Minde what you are in your ſelves, though in Chriſt we all know you are righteous, *Col.* 2. 10. Yea, you eſpecially that are gifted Saints indeed, for our eye is ſtill on you, and onely you for carrying on this work of Reformation in the world, and ſetting up of Chriſt in the Popes Chair, as it were, and if ever he had a pill or a pull, this will be one to purpoſe, yea, me thinks we ſee the Rope juſt about his neck himſelf hanged up and choaked, and the Spirit breathing,

yea,

yea, the witneſſes which have lyen dead and ſlain as it were many hundred years, or Propheſying in ſackcloath at the beſt are now alive again; do not you hear and ſee them ſpeak, pray, Preach and Propheſie and their beds green *Cant.* 1. 16. Fruitfull in their Work, ſucceſſefull in their warre againſt ſin, Satan, Turk, Pope, divel, divels mates, and all the powers of hell, Munks, Punks, Prieſts Fryars, whoriſh and falſe worſhippers, theſe rogues, rovers, drovers robbers of the ſoul of men, backs and bellies too, Pigmongers, whoormongers, Applemongers, Egg, Corn, Peaſe or Baconmongers, loving all and better bitts too: greedy doggs, and Prieſts that can never bark, pray nor preach, but are ſnapping honeſt men in all hours and companies, often on the Ale bench, Puffe and tipling elſewhere, but the witneſſes are up on their leggs again, for the King of glory as in the dayes of old.

And have at, away runs the rabbte, the Kings of the Eaſt drive theſe locuſts to the Weſt, the Divels to their dens, and *Imps* to their dams, and Errors to their homes. yea, all to the Divell, moſt to the Pope, many to the Maſs Prieſt, t'other Prieſt too, and his tail, luſtfull, lazy, idle, ſimple, ignorant, wanton, looſe, and vain-glorious Chriſtians, Shakers, Quakers, and ungodly Ranters, ſome ſuch there be.

All theſe, and' your journey Jobbers, hard red faced Clerks, Sawers, Pſalm-men, Wardens, Pates, neither good, drunken Readers, Sleepers, Runners, or Baptizers, that have alwayes Croſſe and Common prayer, yea, and Godfathers in their Pockets too; theſe are all the long tail of the Prieſt, where theſe errors, like a bag full of catterpillars, hang as on an old buſh, the riſing of theſe Kings, Tub-Preachers ſo call'd, fires, frights, yea, burnes bag, buſh, yea, the divels neſt and all; And this is your work, mark how *Paul* falls, the ſcaffold to the Body, all to the ground. It is our work, and it doth us good to the heart to ſee how the old idle whoore tumbles, yet hang her, ſhe will make a brave Hoſpital, and a good piece of Reformation it would

be

be to give her to the Saints for such a kind of use; you that are free, fit, and long for this work, yea, to be setting up this new Trade, as some fools think, yea, too many good, godly choice, and precious Saints, but take a serious observation, though a weak application follow, the Jews Temple rent, *Mat.* 27. 51. at the slaying Christ, in that was the true worship, and true worshippers of God, but the worship and worshippers were little lesse then a den of thieves and robbers, yea they murdered the Lord of life and glory, *Acts* 7. 52. God teares their worship, yea, the worshippers in pieces, rejecting both by this simile, rending the whole Temple in twain, yea, did he ever since smile on that sinfull selfish people against the appearances of Christ in his own Person, and Disciples whom he ever, did and doth still love as himself, but these zealots in their darknesse doth by the servant, as before with the Master, one is a Belzebub, yea, so saith the Scribes, Pharisees and Doctors, most Temple-men, but before this inhumane murther of our Lord Jesus, the people cryed, *Hosanna, Hosanna, John* 12. 13. though after *Crucifie, Crucifie, Mark* 15. 13. 14.

The Priest leads the people to their sin, God rejecteth both, they reject the Stone, *Mat.* 21. 42. the Stone rejects the builders, *Rom.* 11. 15. Yea, the sacrifice of them all, but the Temple then was rent.

Mind their sin throughly, for which this Judgment comes, the Person of Christ they loathed, the Spirit of Christ is as really now in the members of Christ, 2 *Cor.* 13. 5. As God was in the humane nature of Christ when they hang'd him on a tree, this Spirit they cannot come at; but how many this day nail this Spirit, and the appearances of it, yea, the very arms and legs of it, they crown these appearances with reproaches, yea, thornes, some think they are making such a cap now, others see them spit continually in every Sermon. I could almost name some that cry for the spear, noted ones, (*C. A.* and others) what hath this Love and speckled Dove done against these men, which good

work

work is it they would now ſtone him for, is it for enlightening the world, or filling their hearts with joy, which others did with ſorrow, for convincing men too much of the deeds of darkneſſe, *John* 16. 8. or diſtinguiſhing of the works of holineſſe, wills and inventions of men, all which this Spirit doth, muſt and was to do, yea, to fill the world with Prophets, but take heed ye deſpiſe not theſe little ones, *Mat.* 18. 6. yea, erring ones, for ſo they are in the eſteem of moſt men.

Touch not the anointed of the Lord, he hath rebuked Kings for their ſakes, nor do theſe Prophets any harm, *Pſal.* 105. 15. If ever you do, know, God and men forewarnes you of medling with theſe or his little Churches, which you are too apt to ſpit at, and ſpeak hardly of, but the work of God is carried on by theſe little trees, ſcattered Saints and Churches, yea, God and his Spirit hath done it.

And why may not this be a providence or ſign, this piece of *Babels* Temple falling, when a Sparrow fals not otherwiſe, *Mat.* 10. 29. which they ſay hath ſtood ſo many hundred yeares, it is ſtrange, why ſhould it fall now? in the riſing of the Saints, the coming forth of the Spirit, or the zealous perſecuting of the worſhippers; but to receive wounds in our names, holy worſhips, and Chriſtian propheſying, as ſchiſmaticks, hereticks, giddie, gaddie, headie, ignorant, factious, fooliſh, and blaſphemous men, oppoſers of all government, and all for our holy worſhip, as we think from God, and according to the mind of God, yea for all theſe wounds in the houſes of our freinds, *Zech.* 13. 6. this wounds our ſoules double as it were.

This preſent Simile and fall may prognoſticate ſomething, our prayer and prayers ſhall be, that you nor your Temple may never be left to outward judgements, much leſſe your Sacrifice be loathed, or any thing hid from your eyes, yea all our eyes, that may concern your preſent, much more your future weal and happineſſe; yea we will ever pray, that they that ſee may ſay, and they that ſay may ſee,

what

what they doe in the day of their visitation, yea temptation to all that dwell on the earth, or elsewhere, below the true God, life, light, and love of God, and those wherein this light, life, and love is daily manifested, which heaven froward men neither doe nor can know, or did they ever? yet now are fallen, not as the Angels to bondage and darkneſſe, God forbid, or from the Olive either, the love and ſweetneſſe, life, joyes, and fatneſſe once of communion with the Vine, our head and husbands preſence and embraces, which makes and keeps our beds, and graces, heads, gifts, hearts, joyes and glories lovely, green and fruitful, yea, our bed being ſo by his riſing on, in, and with us, our hearts, joyes, hopes, helps are alwayes near us, nor may, nor can we then be touchie, vain, wanton, ſinful or idle, yea men may ſay what they pleaſe, doe what they pleaſe, tempt while they pleaſe, men and devils all, but we charge you doe not awaken our beloved till he pleaſe, *Cant.* 2. 7. yea once again we charge you by the Roes and the Hindes, the leaping of our hearts, the joyes of our ſouls, all which are as in a pleaſant field, a ſpecious and ſpacious place of liberty, where our ſouls are ſported, over hils and dales, high and low, promiſes all chaſed and ſet home upon us by the Spirit, but awake not our beloved untill he pleaſes.

Yet let us about and about the mountain of ſpices, *Cant.* 8, 14. until the day break, and all theſe ſhadows of ſin, temptations, accuſations and ſorrows flie all away, which for the preſent the body, bed, head, and whole ſoul is filled and laden, ſometimes by friends, who through envie would fain wake our beloved, but ſtill our bed is green and fruitful; none of theſe things can cauſe uncleanneſſe, unclean things may, yea do often, come out of mens beds and mouths ſeemingly green like ours: this may and can be, muſt and will be, but can an unclean thing, or action, word, or thought, much more reproach, ſhame, ſinful evil ſurmiſings, falſe lies and ſlanders, with bitter invectives, the brats of *Babell* begotten with ſtrife, pride, ill-will and envie, on beds of ignorance, ſeemingly green, all baſtards by bondage

bondage, and the bond-womans ſonnes. But Mount *Sion* the ſonnes of her whoſe beds are green and really ſo, do nor can bring forth any of theſe unclean ſpirits, or the evil of them, love, joy, and the fruits of love, longings, and forbearance, without envie or evil for any, but good will for all, yea and good for evil, the beſt of good we can we wiſh to our enemies, whileſt we pray for our friends, we forget not our ſelves, tis true, nor the worſt of them neither, the falſeneſſe of them that kiſſe and ſmite us, love us as their lives, and leave us at an hour.

But we will run on nor off no more from our brethren, onely cloſe up the point, you know what you muſt preach up, and what down, when you go about the work, which the Lord ſet you forward for, and aſſiſt you in.

Chriſt muſt be preached up in his Kinglie Office, all power in his hands, it may be Church keyes and all, *Iſai.* 22. 22. Yet ſome are too buſie, and claim more than *Peter* ever did, lock out and lock in worſe many times. But ſelf and all of ſelf muſt be preached down, the loves of God, the coming of the Spirit, the Sonnes Merit, and tumbling down of *Pauls*, we mean Gods leaving, of the froward heart and worſhippers, but this latter with abundance of caution, not loudly, nor angerly, or ſeemingly zealous in carriage, or countenance, bitterly, ſo I mean, but with one hand alwayes on your heart in a begging way of conſideration ever preſſe this point, be ſure to do it, in a love-Dove like winning way, yea, let this holy Spirit breath in you all, and live at reſt in you all, then you muſt be quiet with all men, *Rom.* 12. 18. ſelf, condition and relation, *Phil.* 4. 11. 1 Cor. 6. 7. rather ſuffer wrong, never do any, *Ier.* 22. 3. You muſt make peace and follow it with and for all men, 1 *Pet.* 3. 11.

If you will Preach the God of peace, and our Lord Jeſus the Prince of peace, *Iſa* 9. 8. hear nor tell no newes that may tend to ſtrife, *Prov.* 26 20. Say it is not ſo, ſure you are miſtaken. Ah but he was weak or angry, be ſure you be free from pride and covetouſneſſe the ſin of

many Preachers, *Prov* 16.18. *Prov.* 29. 23. *Luk* 12. 25. Heb. 13. 5. 1 *Cor.* 6. 10. do not flye too high, nor lye too low in your Preaching, but that I leave till anone, be grave and ſober, 1 *Cor*, 14. 40. *Tit.* 2. 7. be humble and modeſt, *Pſal.* 101. 2. *Rom.* 12. 13.

Be ſure you do not Preach, humm, haw, ſpeak little nonſence when you Preach or Pray, yea, and look to the main chance at home, 1 *Tim.* 5. 8. for we will never feed you as a Miniſter, give or lend you ſixpence more than another brother; it is better to give then to borrow, *Acts* 20. 35. have a care of running into debt, *Rom.* 13. 8. ill comming out, theſe cares and thornes will ſpoil any Saint, or Preacher in the world, *Luk.* 8. 14. Preach ſometimes abroad, yea, be ſure to Preach and pray to and with every one that is ſick, *Jam.* 5. 14.

And this you may have leave to do, eſpecially to poor people, and poor Saints, I am afraid may want and want, for all ſome.

Perſwade all erring, *Gal.* 6. 1. convince all living one time or other, if it were poſſible; remember while ye live this ſaying, Wo be to him that all men ſpeak well of *Luk.* 6. 26.

What good thing doſt thou (Mat. 5. 47.) more then another? And yet a Teacher, a full gut and empty ſtomack alwayes goes together, I am ſure in a Preacher: It is an ugly thing to belch, humm, haw, or ſpit to make thy ſelf to be hemmed up, the ſin of your nothing aſſes; do not be too tedious in Prayer, *Mat.* 6. 7. but pray when you pray, and mind what you ſay, Parrats prate, Papiſts pray, Proteſtants cry, Lord have mercy upon us. Amen. ſay we, for they know not what they ſay many times in the Pew and Pulpit; yea, good men may ſtrive to ſpeak more then in the ſenſe of Gods love or their own vileneſſe; and we are reſolved if you pull a Sermon from your Pocket, we will all run away, therefore keep in the desk if you mean to read old notes or new, we love to drink from the fountain,

take

Take no notice who governes, confesse no more for, nor against then is needfull, be sure ye be not a touchy fool, a Pinch-belly, or a tyrant over son or servant, nor be too lofty neither, but read often the 6. of the Ephesians, correct most for sinning faults after exhortation, and all kind of Passion, Mr. *Dods* rule, have a care of controversall points, a ripe wit hears, objects, and sends you home ashamed after Sermon is done. Never come in flaunting Cuffes, powdred or too long hair, although thou beest a gentleman, 1 *Cor.* 11.14. Expect not a glass of sack, nor turn into the vestry that stinks of old *Baal* and his vestments, 2 *Kin.* 10. 22. but slink away home for fear of being proud, some body may flatter, have a care of your wifes tongue, much more your own, foolish jests or laughing, 2 *Tim.* 2. 16. when you hear them.

It is enough to be guilty of anothers sin, a silent or mellancholy look when others laugh is a good reproof: Christ never laught at all, no more should a Christian scarce, and yet rejoice alwayes, *Isa.* 53. 3. 1 *Thes.* 5. 16. Yea, this is joy indeed, and not the girning of fools, go by no means to the tipling School, but in some great cases; what? a Parson in an Alehouse, more than for a glass, it was, is, and ever will be scandalous, dine not too much abroad, perswade thy wife to gossop seldome, the Ministers wife must take place, and she be humble to all, never go too fine; be free, *Rom.* 12. 13. invite honest neighbours now and then to dinner, yea, sinners, preach Christ to them all, that is a Scripture rule, *Mar.* 16. 15. I am sure: be not chubbed, dogged, or of a Melancholy look, *Psal.* 149. 3. Do for the worst in the world if thou maist without hurt, but especially for the Saints, *Gal.* 6. 10. yea, pinch back and belly sometimes for them, the feet will go far for the head, the head plod much for the belly, the eyes looking after all *Eph.* 4. 25. Speak very kind, d'off thy hat to any, 1 *Pet.* 3. 8. perswade thy wife not to be too complementall, however love her as Christ loved the Church, if she hath a thousand failings, *Eph.* 5. 25. *Col.* 3. 19. If thou lyest,

cheatst, or cozenest in thy Calling, we will hang thee at thy shop, *Rom.* 2. 21.

However thou hast done so to thy name and Profession and it stinks, do not say thou wilt not give and give, sell and sell, that's lying, *Prov.* 20. 14. None will trust what thou saiest, light gain makes an heavy purse, and the buying of a thing in some cases to a poor man, *Prov.* 15. 27. Minde this griping Citizens, go not a stargazing, a world gazing, needlesse walks and visits, time is precious, *Eph.* 5. 16. Lords, Ladies, Fools, and young Gallants, yea, too many Christians, squander that away.

If the Sunne be setting, or the Sand runne, then they beg and houl, but good Sun, good Sand, or good death, will not hold a minute their immortal souls from going to God, Christ, joyes, Saints, Angels, Sym, Hym, flames, chains and devils, one or t'other, all men.

Think on that in time, and be sure to preach it much to the world, and let not one neighbour forget another so soon as he hath got his biskets, alwayes think upon the soul, and where that is, when the corpes is given to the wormes; yea, and preach a few serious points before or after burial; single out two or three, if it be not convenient to the whole, a bodie is dead, a soul is gone, and the Kite is coming for another Chick, the Hen makes more ado then some for a neer relation; blessed are the dead that dye in the Lord, all the rest go to the devil, *Rev.* 13. 14. *Rev.* 20. 14. Read no books but Bibles for thy Sermon, *John* 5. 36. *Acts* 17. 11. We shall find and loath it, if it be anothers.

Do not trust thy memory, if thou wilt preach, study, yea, take pains for the gains and joyes of the Spirit, It is reward enough to have some Communion, before, in, or after any godly duty. Two or three hours close studying in a day will make thee a brave Preacher; The best Minister that we have, do not alwayes beat their brains about the Scriptures, but are sometimes in the Garden, the world, and governments of the world, yea, in old Almanacks,

manacles, and Fathers too some times, but *Timothy* like, give thee thy self wholly to theſt udy of the Bible, that is let that be the Sum and ſubſtance of thy ſtudy, and to know Chriſt crucified in and for thee, how to preach him to the beſt advantage of a ſoul: now ſuppoſe thou beſt a Tradeſman, Gentleman or ſhop-keeper, eſpecially the latter; conſider the day and night conſiſts of twenty four hours; you that Preach, ſeven for the bed is enough in conſcience; one to dreſſe and undreſſe, two for religious duties, if you goe morning night and noon by your ſelves yet it is enough, a brief word of exhortation, and a pithy Prayer is better than a tedious, long and dry buſineſſe, have a care of that in your meetings, ſtrive not to ſpeak beyond the breathings of the Spirit.

Men that have time enough, may inlarge better then he whoſe ſelf and ſervants is too much tyred many times, but Saints ſhould not make their trade a toil, and yet be careful too; four hours in your ſhop beſides your three hours ſtudying, writing Texts and reading of the Bibles at one corner of the Counter, and then thou art as ready for a Cuſtomer, as if thou were gazing up and down, and ſo thy temporall meanes comes in as the Miniſters ſpiritual, in tending thy particular Calling, which is rather better bleſt, and looke too by this kind of practice.

Paul could ſtitch and ſtudy too, or make Tents, *Act.* 18. 3. And though in the preſence of the Lord it be far from our deſire for the ſpeciall Miniſters of the Goſpel ſo to do, yet ſtudying & tending of the ſhop, may do well to gather for them that muſt abide in their Callings, and yet we are not out, onely improving time, like good husbands and Chriſtians, we are bid ſo to do, *Eph.* 5. 16. and in ſo doing, we are like that diligent hand which *Solomon* ſayes makes rich; we inrich the Common wealth with the knowledge of Chriſt, and his righteouſneſs by this kind of induſtry, yea, the Miniſters who take the more pains for fear leaſt we ſhould excel them, beſides our experiences are conſiderable, and it will be a good help to them alſo, two may ſee more then

ong, and two houres more in every day thou mayest allow thy self to read over debts, gather in and pay, if thine and thy debters names be in one book, 'tis done in half a one, if thy trading be not very great; at this rate eight or nine will be spent in thy shop, every day take one for recreation, and that is more then Christ took, who was Lord of time and all things: But suppose thou takest two to recreate thy self, walk with neighbors, wife and children, Rich Saints, rather poor, crying friend and neighbour what is in the Cubbard, how hangs the tasses of the buget, we mean how goes things where the charge is great? Is the Landlord paid? Are ye out of debt, how much will put you in a way of subsistance?

All this is good: But stay, we must not forget the belly, Gentlemen will have two for that, but we allow, but one for our selves, *meat is made for the belly, and the belly for meat*, tis a shame how some eat, whilest others faste, *but God shall destroy the one and the other*, 1 *Cor.* 6. 13. Yet we have an hour left still, spend one halfe of that, and take the rest to pick up in thy thoughts dead bones and sculs of thy old acquaintance, yea, go spuddel in the grave or cave, brave *Dean* who was slid into a vault by his princely Train, and musick was but a melancholly crucifying sight, the old board flapt down, the glory all was gone; would some would peep in there every day, where they intend to ly, and must at last, in the mean time remember you the worlds vanity, thine own mortality, Christs excellency, Heavens joyes, and hels torments, Christs coming, and thy dayly going to another world, where thou would be stated the first moment that thou diest in an unchangeable condition; and if it be of glory with Christ, as certainly all believers will, yet will their never be an opportunity to act, do or speak one word for this Christ or his Saints again as is now, a damned sinner once in hell will never have a minuts opportunity to do for self, or hear of Christ again; nor can a Saint warn a sinner there; *Lazarus* could not send to *Dives* kindred, who, (as it is

prbable

probable) were laughing, playing, buying, selling, not at all minding his condition.

Well, friends if you would be good Preachers, Christians, or forewarners of poor simple sinning sinners, minde time, study hard, and resolve to be, and do to day what you would to morrow if you were to dy, but one Saint of a thousand is not yet, does not yet, or at least so much as he intends, and what a sad thing is this? How much trouble may it cost, if death come as a man from a far countrey, or *thief in the night*, *Rev* 16. 15.

But to our old rules once again, onely remember this of time, to keep a book or watch to see how that goes away, a private book is best a thousand times, and set down what of God you injoy, every dayes providence, and what of that is most remarkable, tis done in half a quarter of an hour, your failings and distempers write down every night, good deeds leave out, Christ will tell of them before Men and Angels, *Mat.* 25. 35. this will be a better glasse and a larger, then my Lady fools paint or pleasure, who is dead while she lives, 1 *Tim.* 5. 6. *vers.* for in this you may see your life every day and year, and when you shall read so much communion with God on such a duty, such a strait, such a providence, such a casualty, or deliverance from the grave, self, wife, or children, such a losse, and why so? Saints can tell if they please to look, why every rod comes, *Mich.* 6. 9. and what to doe in a new strait, if they keep the experience of their old deliverance, *Psal.* 77. 7, 8, 9, 10. the day and year exact, as some doe their expences, for seven yeares together: the Lord make us as wise as the children of this generation, *Luke* 16 8. and especially you that would fain be teachers, which the Lord make you able to; but take one direction for your Bibles, in all your Bibles write us at the side, or in every place where there is room for a word, one word and no more; as thus in the second and the third of the *Revelations*, where mention is made of seven Churches, and choice promises to all: now write, for thy own help and readinesse, the remarkable word of every,

every promise in the spare places; as thus at the seventh verse of the second Chapter, write *Tree*; at the tenth verse *Crown*; at the seventeenth *white Stone*; *Power*, or *Nation* at the twentie seventh: *White Ray* at the fifth verse of the third Chapter; *Name*, or *Pillar* at the twelf; *Gold* at the eighteenth. And so in *Isa.* 65, 13. where the Lord saies, *My Servants shall eat, but ye shall be an hungry, drink, but ye shall be thirsty; sing for joy of heart, but ye shall weep and lament.* Set *thirst*, *sing*, or *weep*, at the side of the verse; *bread, water, well, life, treasure, fulnesse, rock, refuge, stone, lilly, rose, wine, apple tree, shadow, great rock, sun, star, olive, oyl, priest, prophet, King of Kings*, Rev. 19. and 16. Write *thigh, lamb, altar, scape goat, serpent*, and so in regard of Christs sufferings, write *bruised, broken, afflicted*, marred, *sorrow*, or *a man of sorrows*, yea, by us a sixpenny Concordance, or a bigger bound up by it self, and every remarkable word in it, set that with your pen by the side of the Scripture, especially the most useful, and where you find one and the same remarkable promise, or one and the same threatning exhortation, or reproof to be in two or three Scriptures, set us by the verse where the remarkable and most known word stands, a little hint where the other stands that is most like it, or the same.

Many Bibles have something this way, but you may add much more, and with a little pains make one Bible worth ten of your gaudy ones, and alwayes bring this to the Pulpit, and not a cheating thing like a Bible, gilt, bound, fill'd up and stuffed with White Paper, old notes or new, got, stole, preacht or borrowed we know not where, nor when, yea it may be some ten times over, this is worse than pinning new leaves in, and truly we think it much out duty to call for it from you, if any of you should do so, when you are set up; what? rivers of living waters in your belly, *John* 7. 38. and speak by a quill to living stones in the Church of God, 1 *Pet.* 2. 5. For shame take pains, 'tis lazinesse and not the memory, 'tis no matter for so much, let us have a little life in what we have; and therefore put nothing in your

your Bibles, but here and there a word according to our first directions.

Most men will laugh if thou speakest fine words, and knowest not whence they are derived, much lesse prate not of the Original, some things are hard to be understood, enough is; wrest not the Scripture, 2 *Pet.* 3. 16. Speak what thou knowest, and know what thou speakest; Preach by thy life, *Mat.* 5. 16. In every ten shillings that thou getest lay by one for the poor, *Prov.* 19. 11.

I would to the Lord the Tythes were theirs that have most need, the poor Saints, the Church land to the poor sinners, something would do well, twelvepence every Lords day would do good, and Tradesmen must lay by for the Saints, and one for another every Lords day more or lesse, what do ye talk of sixpence, 1 *Cor.* 16. 1. Yet a mite is acceptable.

Mercy is as good as sacrifice; I will have that, and not t'other saith the Lord, *Hos.* 6. 6.

Many Saints or worldlings as they may be called, will have one, and are much in that, little, little, nothing scarce in t'other.

If a man be worth fifty pound, yea, a crown clear, and will do no good in some cases, he shall never feed my soul that will not feed my body too in a great distresse, *James* 2 17.

John, *James*, *Peter*, *Paul* would loath such a Preacher yea, lover of the world, *Rom.* 12. 13.

By no meanes preach for or against a point that is disputeful, *Rom.* 14. 1. especially about Baptizing, 1 *Cor.* 1. 13, 14, 15, 16. mind this Scripture ye great disputers for it, seldome misse the Publick, although you do not pray, Preach, or expound, and do that most, it is much one and the same thing.

What matter whether thou ever goest up to the Pulpit? Yet speak near it, and not at the other end of the Church.

If ten be in the Church or Chappel, one may begin with a Prayer, and another brother may expound, one or halfe a

Chapter; but for Christ his sake have a care what ye say, you know many thrust themselves too forward, yea many times the most unfit and unable, learn first, then teach, but be not ever learning, you might have been good Preachers by this faith *Paul*, *Heb.* 5. 12.

Observe that well all ye that oppose: When the Minister and people are all come, then go no further in Prayer, or rather in expounding.

Never stay for Psalmmen or Readers, they may all go plough, play, or sing *Te Deum*, and yet we are for both in the Publick places; but why should any but a godly man do either, we think St. *Paul* had no such Clarks, and readers as too many have; yea, we think there must be almost as great a call for either as for Preaching, yet the worst may touch the Ark here, though they fill the pot and pipe all the week besides, but not a godly grave and sober Christian by no meanes, able to preach pray and expound sweetly by the Spirit, would some of you would prove these mens Callings, before you disprove ours, which reason God and nature seems to allow.

Doth the rose send forth its sweetnesse, the vine and olive too their fatnesse, and are we to make the most good of every good thing? but the gifts of Gods Spirit must ly still, or hid as in a napkin, and yet the Bee carries all her honey to the hive; but we must carry nothing to the Church of Christ, though we labour for it as the Ministers do, yea, fetch it from the same flowers and promises, so that it is just the same thing we bring, and by the same Spirit, but we are cloathed in gray, yea, in fools cotes many times, and made the scorn of the world, for bringing honey to the hive: Surely God doth nothing in vain, yea, every thing for the most advantage, he gives the rain, not for the earths sake alone, but for man and beast, gifts and parts seems to us to be given for some such publick end, else why are we bid in a generall way so earnestly to covet for it. 1 *Cor.* 14. 1.

Meditation is as good as Preaching for a mans self, yet covet to prophesie, to your Family sayeth the Minister, one neigh-

neighbour or two, then say we it is as lawfull if a hundred comes, and more publick too then theirs, if there be but ninety nine, the People not the Pulpit makes it publick.

But let us go on with our rules, and keep some arguments behinde, parts and Ministers will turn all, yea, the Moon, some say, to green Cheese, yea, and this Sun to darknesse too, if men will believe all that some of them say, but observe well their end that shall bitterly write or preach against this truth; yea, see if these men dy the common death of other Saints, which is to be most fruitfull in their old age, like *Davids* tree, *Psal.* 1. 3. *Isa.* 27. 6. But we fear these men will be like the figtree, the broken bough, or fallen leaf underneath the tree, or high way side, yea, if they do not weather, God hath not spoken by us; have not we observed? *Be silent O earth, God is risen out of his holy place, Zach.* 2. 13. *And the blast of the terrible One shall light upon them, Isa.* 25. 4.

Well, but if any be free to stay longer than the Minister hath done, then exercise again, when the rest are all gone out *Acts* 13. 15. If it be possible let three or four gifted Christians keep a meeting up in every publick place, as now they do in a Parler which is too private, *Mat.* 10. 27. to begin and end just at an hour, and alwayes give a little bread or something to the poor of the Parish, 1 *Cor.* 16. 2. One rich Saint may do that for the honour of all, and never hurt himself; this may toll in poor men and beggers unto Christ, whose souls are as precious as the Kings of Nations, and more to be pitied too, for their poverty and ignorance, yet both more worth then a thousand worlds, *Mat.* 16. 26. Get the Minister as often as may be to be with you, not to speak by no meanes, they will eat up time too much; Minde this gathered Saints and Churches, most of your Pastors are very guilty this way, and I pray God there be not a popes toe in this also; why should one have almost all the time? Let them keep and see it best managed, how their flock and people thrive, and what light and life is amongst them, this will guid and help them

all in Preaching, knit and tye hearts and hearts together.

More might be added, as the sending of your gifted Saints ten, twenty, thirty miles, for a moneth more or lesse, *Phil.* 2. 19, 25.

If he be free and well able to defraud his charge, else the friends of Christ must do it for him, the rich contributing double and treble; who can spend means better, and let ever some of these true travellers of and for Sion be travelling to one place or another, Preaching to, and enquiring after Saints, and their walkings all along the rode, alighting still to visite every sick and afflicted one.

This will be as a Messenger of a thousand, did a brother so come, to a Saint sick or dying he would be received as an Angel of God, as *Paul* speaks in another case, what? a Messenger from the Saints, ten twenty or thirty miles to visite me, like *Sion* whom no man regarded, *Jer.* 30. 17.

For my poverty or weakness sure the Lord alone sent him, as *Joseph* said to his brethren, but never take this journy without the State gifted Brethren Saints, and as many Christians hands as may conveniently be got of the neighbourhood, yea, the Ministers if it can be got, and half a dozen of honest men going to him may do much, if he be a good one, else take it not by no means; and let this with a godly Justice be by the States order to impower you to command the keyes in any place Church or Chapel now in *England*, in case the Ministers or Church-wardens be malignantly opposite, and upon their and the Constables perill let it be if any should be wronged going so forth: And this is the main work of all we would be at, and not so much preach where there is little need, unlesse it be to improve our time and talents, yea, never where there is an able Minister but a little before he comes, and after, and yet we would have a care of tyring men too much; a six a clock Lector may do well in any mans Church in the Summer mornings, *John* 8. 1, and 2. *Psal.* 63. 2. and perswade the Minister to come or send his servants rather, he himself may be busie

in

in his ſtudy, and let all conſider if want be within three or four miles off *London*, ſome Chappels quite ſhut up, others none but Maſſe Prieſts, Common-prayer men, that can preach and pray no more than a cat to any purpoſe to ſupply them; what want then muſt needs be twenty miles round, well, you ſee your work, we your willingneſſe for the work; The Lord be with one, all and every one of you in your journeys, yea, the mighty God of *Jacob*, *Gen.* 19. 24. Make you ſtrong againſt all oppoſitions from men or divels, yea, the beaſt of *Epheſus*, which *Paul* fought ſo often with, 1 *Cor.* 15. 32. harmleſſe and wiſe as ſerpents in the managing of your gifts and Liberty; *Mat.* 10. 16. ſucceſſefull as the primitive Saints, *Acts* 2. 46. 47. through the zeal of *Paul*, who became all to all men to gain ſome, 1 *Cor.* 9. 22. caught and begot many by gile, 2 *Cor.* 12. 16. beged and beſeeched them to Chriſt by the mercy of God, *Rom.* 12. 2. to whoſe mercies, loves, armes, joyes and bleſſings, gracious preſence and aſſiſtance we commit you by prayer, and let all be ſent forth ſo and let them follow you, yea, every one of you which are willing to ſpend and beſpent for Chriſt, 2 *Cor.* 12. 15 which none almoſt minds beſides, *Phil.* 2. 21. O Chriſt how few owns thee in this Nation called by thy Name? How few lives to thee that profeſs much, ſweet Jeſus our dereſt dear keep them that do from all enemies as in an Ammunition of rocks, *Iſa.* 33. 16. Let bread be given to them, their work and water never fail, Amen, Amen, Lord Jeſus Chriſt.

IF any unſatisfied man or men without pride, ſelf, or paſſion would ſeriouſly read ſquier *Shepherds* little book, Called the peoples Priviledge and Duty, guarded againſt the Pulpit and Preachers incroachment never anſwer to any purpoſe, but as one Lawyer doth a loſt cauſe, who muſt ſay ſomething to pleaſe his ſimple client, who hath fed and feed him all along; yea, a little balling pleaſes ſome when mony and cauſe is both loſt, and it may be ſtill ſome will ſhoot againſt the light of the Spirit, but take heed of looking

too

too much against this truth, or those Arrows which self pride, parts, or malice may shute upwards at it, but read quier *Shepherd* once or twice soberly over, you that are willing to be satisfied in these truths, which doth and shall prevail, and now though the sea rores (*Psal.* 46. 3, 4.) and makes a noise, yet will we be glade, there is a river, the streams thereof shall refresh the City and Citizens of our God, that are now dwelling on mount Sion, and not *Sinai* in *Arabia* the wilderneſſe of strife and bondage.

Gal. 4. 24, 25, 26.

And now if the drift of this be erroneous for a wanton Spirit, or against our Lord Jesus, whip us at the cart, or hang us up in chains till we and our names rot, and this is our Petition also to you the high and great Councel of these Nations; yea, good my Lord, do one or the other, for us, it is the onely way to get our hearts to purpose; why should you loose the choicest thing under heaven, next to the heart of God, and we the main fruit of all our travell, blood and treasure?

O my Lord, the night comes when none can work, *John* 9 4. Remember that ye sleepie virgins of *Sion*, *Awake, awake for our deliverance*, *O Arm of the Lord*, *Isa.* 51. 9, 10. and let all the Churches now in *London*, yea, in *England*, hear what the Spirit sayes to them *Rev.* 2. 29. in this day of their visitation.

W. B.

A Hint of some Texts we fain would be at, Col. 3. 11.

HE is all and in you all. Christ is all in all, in and to himself and in the eye of the Father, and working of the Spirit; he is all and in all to his Saints, the last and present help and hope of sinners, he is the light, life and glory of the world, the image of the Father; the Son, Rock, Well, Water, Spring, Morning Star, light, life and comfort of the Saints; all in all to them in his Names and Titles, sweet Jesus, Lord Jesus, anointed Christ, God-Man, Man-God, Immanuel with and our Titles, King of, for, and in the Saints, to keep, save, help and deliver all Believers; from, sin, death, hell, flames, men, divels, dangers, grave, sting, curse and curses, Law, fears, bondage and captivity, yea, a Priest to pray day and night, he intercedes continually when we do, and cannot at the Throne of grace; if we live die or sin he is still our intercessor, a Prophet to us when we pray, preach, study, minde, think or meditate, that is sweet, heaven comes down, soul goes up, world laid by, We dye, live and contemplate our God, but Christ is all in all, in health, sickness, wealth, plenty, want, poverty, all eases, of all kindes, whatsoever, yea, in life, and death, Christ is all, and he that hath him shall not, cannot dye, nor lye long in the grave, John 11. 26. and it is dead whilst he lives, and shall live when he dyes, with, to, and before the throne of God and the Lamb, singing glory, praise, honour and salvation, Palmleaves, white Robes, throng of Angels, Rev. 7. 9. Wicked men dying so, curse, gnaw, cry, howl, tear, damn, roar with, in and among, brimstone, pitch, rosin, worm, conscience, satire, scrich owle, divels fighting, flying, teeth gnashing, damned souls crying, altogether frying, for refusing Christ who is all in all, little pleasure, profit, stories, vain glories, crownes, Kingdomes, names, fames, capps, knees, bowings, melancholly musick, joyes, toyes, momma's pleasure, earthly treasures,

sures, sweet meat, soure sauce: what is all to be, and and what is he to nothing? t'other nothing gets nothing, loses all for nothing. Oh Christ be my portion; what will all avail me when I come to dye, or a little thatch, he whose goods, Wife, children are all burnt by a fire, their welfare lyes lesse if thy soul miscarry for want of this All.

This and these Texts we fain would be at.

Behold the Lamb of God that takes away the sins of the world, John 1. 29. *If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.* Col. 1. 3, 4. *And when Christ who is our life shall appear, then shall we also appear with him in glory;* Jud. 20, *buy of me gold tryed in the fire, that thou mayest be rich,* Rev. 3 18. *Build up one another in your most holy faith, what shall it profite a man to gain the world and loose his own soul?* Mat. 16. 26. *I sleep but my heart wakes,* Cant. 5 2. *Bear you one anothers burdens, and so fulfill the Law of Christ,* Gal. 6. 2. *Unlesse a man be born again he cannot see the Kingdom of God,* John 3. 3. *The night comes when none can work,* John 9. 3. *Speak not evill of dignities* Jud. 8 *Wo be to you when all men speak well of you,* Luk. 6. 26. *Every man seeks his own things, but none the things of Christ,* Phil. 2. 21. *Thy loving kindnesse is better then life, therefore my lips shall praise thee,* Psal. 63. 3. *God is love, and they that dwell in God dwell in love,* 1 John 4 16 *I have fought the good fight, I have finished my course, henceforth is laid up for me a crown of glory,* 2 Tim. 4. 7. *If any man draw back my soul shall have no pleasure in him,* Heb. 10. 38. *Yet when ye have done all say ye are unprofitable servants,* Luk. 17. 10. *I am come into my garden my sister my spouse. Amen, even so come Lord Jesus,* Can. 5. 1. Rev. 22. 20. *These Texts and no other by the grace of God, would we Preach and study: but if cursed be the man that doth the destroying work of God negligently,* Jer. 48. 10. *much more he that hinders this wilfully: but we are ready not onely to be bound, but to dye for Christ at Jerusalem, yea, welcome all for him,* Acts 21 13.

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